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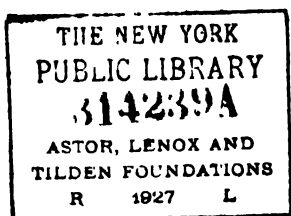
SOCIAL INSTITUTIONS

In their Origin, Growth, and Interconnection,
Psychologically Treated.

BY
DENTON J. SNIDER, Litt. D.

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INTRODUCTION.

The title page of the present work endeavors to suggest its purpose, which we may here elaborate a little. To set forth the origin, growth, and inter-connection of Social Institutions is the design; we shall place the stress upon their inter-connection. These Institutions are, in general, the Family, Society, State, Church, and the Educative Institution, all of which are to be unfolded, ordered, and shown in their unity.

As the chief interest is to see how these Institutions are connected and correlated, we shall have to pay special attention to the method. This requires a certain order which runs through and joins together the whole book; it also requires a given nomenclature which indicates in the word the connecting thought. Still we hope to



render the following exposition intelligible to any reader who is willing to think a little. It is impossible to unify the science without some use of technical terms, which, however, we shall try to make plain either in advance or when the need for them arises. But all cannot be grasped at once; the thought may have to grow a while.

It ought to be here stated that the term *Sociology*, which may seem to many the natural designation of the present subject, has been on the whole avoided. For this there are several reasons. Sociology has hitherto derived its method from Physical Science, largely from Biology; our method comes from the opposite direction, from Psychology. Moreover, the great promoters of Sociology have, in the main, discarded Free-Will, Herbert Spencer for instance declaring it to be "an illusion." But the present book makes all Institutions, Society included, spring from Free-Will; our science is, or seeks to be, a philosophy of freedom in its total circuit. Then again Sociology is usually confined to Society as such, or the Economic Order; we intend to embrace in our work the whole institutional world. So the word *Sociology* would call up a wrong set of mental associations, quite antagonistic to our purpose; we shall have to set it aside in the present exposition. We might call the science *Institutionology*, were the word not too outrageous, being both a hybrid and a sesquipedalian.

We shall, accordingly, help ourselves out with the term, *Science of Institutions*; or, when we may wish to put stress upon the psychical origin and movement of our subject, we shall call it *Institutional Psychology*. For if Psychology be the determining principle of Institutions, as is here maintained, then they become a branch of the general science of Psychology.

I. The statement has just been made that our treatment of institutional science goes back to Psychology for its derivation and its method. At once the question will be asked: What Psychology do you mean? as there are several sorts of Psychology. Let the answer be given with decision: not the old Rational Psychology, nor the more recent Physiological Psychology, both of which, having performed their service, have retired or are retiring into the background, where they still have a mission. Both have shown their limits; the former, Rational Psychology, had always the habit of imposing upon the free movement of the Self some alien metaphysical system; the latter, Physiological Psychology, has committed the same fault, though in just the opposite manner: it has foisted its method, derived from Natural Science, upon the free movement of the Self, the Ego. Both, therefore, are psychological tyrants in the very citadel of liberty, and must be banished in the interest of freedom and of free Institutions. These cannot be rightly

conceived and set forth by a science which is itself enslaved, being subjected to a physical or a metaphysical method coming from the outside and controlling its movement.

Psychology, in its broadest sweep, is the science of the Self, both human and divine; it has as its center the Person, who is also the center of the Universe both within and without. This Self (or Ego) is its own inner process, the self-active, self-determined, free; any method to which it subjects itself must be its own; any control of it must finally be self-control, any government over it must finally be self-government. The science of Psychology must, therefore, above all sciences, show an inner unfolding, an unfolding through itself which is just the Self. Distinctions it must have, but these are to spring from its own process, self-generated, not thrust into it from the outside, from some alien source. As the Ego is self-unfolding, so the science of the Ego (which is Psychology) must be self-unfolding likewise, moving forward through its own process and positing its own distinctions.

Now this process of the Self, in its first and simplest, as well as in its highest and most concrete forms, has been given its own separate name in our nomenclature: it is called the Psychosis. This is the fundamental act of self-consciousness, the act whereby man is self-conscious; we shall see it to be the building prin-



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ciple of the total institutional edifice from bottom to top. The Psychosis may be deemed the primordial psychological cell, which reproduces itself through its own genetic energy and develops into the thousandfold forms of science, one of which is our present theme. As the human organism in all its variety of shape and function is declared to have its generative unit in the simple cell, so the spiritual universe has its generative unit in the Psychosis.

Such is the unitary principle which both evolves and orders the present book, running through it and jointing it together from beginning to end. We seek to reveal the institutional world as a cosmos, as an ordered whole, whose creative germ lies in the Psychosis and unfolds into the most mature fruits of civilization. To be sure, its undeveloped primal form looks very different from its ultimate, highly complex shapes; just as the unpretentious microscopic cell looks very different from its evolved human body. And the bare statement of the Psychosis by itself has as little outer resemblance to the completely realized Psychosis, as the acorn has to the oak; yet the acorn unfolds into the oak.

II. Psychology is, however, wider than the science of Institutions, which is but one branch of the same—that branch which we may call, from the present outlook, Institutional Psychology. The point from which Institutions take

conceived and set forth by a *Person* though the enslaved, being subjected to a *feeling* and physical method coming from *themselves*, controlling its movement.

Psychology, in its broadest sense, must of the Self, both human and non-human, we shall center the Person, who is the *found*-Universe both within and without. (Ego) is its own inner *self* wider than self-determined, free: *the* characteristic fact of subjects itself must be *self*, it is the sub- must finally be self-*subject*. Of this it must finally be self-*subject* elsewhere pointed Psychology must, *the* stages—the show an inner and *Will*, and the itself which is just *work*. *The Will* have, but these are self-generated, *the* to call the reader's from some alien *institution* which gives the unfolding, so *the* Institution, and which Psychology) *the* following treatise. moving forward *the* actualized. Every positing its *the* of Will actualized.

Now this *the* gives the psycholog- simplest, *the* world. Just as we create form *the* the Psychosis to be name in *the* Psychology, so we may chosis. *the* to be the unitary cell of conscious *the* of Institutional Psy- conscious

their psychical departure is the Will, though the other leading psychical activities, as feeling and intellect, do not and cannot absent themselves. For the mind is a whole, and acts as a whole, though one of its stages may and indeed must receive the emphasis. Accordingly we shall always be coming back to the Will as the fountain head of the following exposition.

But the sphere of the Will is also wider than that of Institutions. The characteristic fact of the Will is an outering of the Self, it is the subject (or Ego) making itself object. Of this activity of the Will we have elsewhere pointed out and designated the three main stages—the Psychological Will, the Moral Will, and the Institutional Will. (See our work, *The Will and its World*, p. 29.)

III. Just here we wish to call the reader's attention to the pivotal expression which gives the psychological form of the Institution, and which we employ throughout the following treatise. This expression is: *Will actualized*. Every Institution is some form of Will actualized. Thus we have a term which gives the psychological unit of the institutional world. Just as we have by analogy considered the Psychosis to be the unitary cell of all Psychology, so we may consider Will actualized to be the unitary cell of all Institutions, or rather of Institutional Psychology.

Probably at this point there is a demand for some explanation of the term in question, though the entire book is really its explanation, or, as we hope, its explication. Will is actualized in an object which is itself Will, and this is a Will which wills Will. Such an object, which is existent in the World as Will, whose end and purpose is to secure Will, is an Institution. The State, for instance, is a Will, objective, existent in the world, whose function is to safeguard my activity (or Will) through the law.

Actualized Will, therefore, is not simply my putting my Will into an external thing, as when I write or make a steam-engine; nor is it when I externalize my Will in conduct, which is the basis of morals. Both these cases we may call Will *realized*, but not *actualized*; the latter is an objective Will, independent of mine, yet securing mine; it is the Will as actual and not merely as real. Actualized Will, then, is the content or subject-matter of institutional science, while the Psychosis is the creative form or procedure which it has in common with all science.

Later in this Introduction we shall come back to the present subject. But now we shall pass to the divisions of the institutional world and their order. Already we have noticed that the institutional Will is the third stage of the psychological process of Will in general, being a returning to and a securing of individual Will. But this same



psychical process (the Psychosis) we are now to see at work ordering the world of Institutions, which has also three stages. These we shall name the Secular Institution, the Religious Institution, and the Educative Institution, which together form the complete institutional cycle.

IV. The Secular Institution, as its name indicates, deals with the secular life of man, which is full of wants, desires, finite ends. That is, man's Will in secular life is immediate, natural, individual; he is in a so-called state of nature. Now the Secular Institution is to mediate this immediate Will of the natural man; he may fulfill his desire, satisfy his bodily needs, yet all this is to be done not immediately, but institutionally. He must appease his hunger, but he is not to seize his loaf of bread anywhere or anyhow (immediately); he is to obtain it through the Social Order (institutionally). Hence we may say that the Secular Institution has to institutionalize the secular man.

Thus the human being is raised out of his purely individual existence into a universal life, in which not merely one, the strongest, can have his desires and wants satisfied, but all can; or, to make the statement more complete, not one alone can be free, but all can be free. For freedom is the great end of Institutions, which are themselves forms of actualized Will, whose ideal function is to safeguard and to confirm Free-Will under all

While the Secular Institution thus vindicates the individual Will, it demands the subordination of the same to itself as willing what is universal or for all individuals. It may enforce this subordination from the outside, by external power, if necessary. Still the truly institutional spirit will of itself perform the act of submission, beholding in the Institution its own higher Self. The law which it obeys is its own, being through the Institution rescued from lawlessness on the one hand, and becoming self-legislative on the other.

The Secular Institution will show its process in three great institutional forms — Family, Society, State — all of which are to be set forth in detail further on. But the supreme contrast with the Secular Institution, its counterpart and its foundation in one sense, is the Religious Institution, which we shall here briefly touch upon.

V. The Religious Institution also deals with the human Will, not, however, in its immediate form (such as we behold in the Secular Institution) but in its self-separating and self-renouncing form which submits itself from the start to the universal Will, to the Absolute Person, God. "Not my Will, but Thine be done," is the fundamental utterance of the religious consciousness, whose deepest prayer is, "Thy Will be done on Earth as it is in Heaven."

Thus we find that the Religious Institution is to actualize the individual Will in its breach with



itself, whereby it seeks to separate itself from its rude, natural, simply self-assertive stage, and to subordinate itself to the Supreme Will. Accordingly, the religious Will is the second phase of institutional Will, in the complete Psychosis of all Institutions. The human Self surrenders itself to the Divine Self above, thus getting rid of selfishness yet attaining true selfhood; for the Divine Self is man's own highest Self in Person, is the universal Self which is to make him universal, too, in his willing and doing. Thus in the best sense the act of self-renunciation, upon which the Religious Institution is built, is an act of self-assertion, though not in its immediate, secular meaning. In fact the self-renouncing deed may and often does require a mightier effort of volition than any other human act. The will-power of Christ as we read his expression of it in the New Testament, was the very strongest, nay superhuman; nor did Socrates or even Buddha lack in the same respect. But the Will in this very work of renouncing itself, at last finds itself, which shows the third stage or the return and the self-recovery of the disrupted human Ego, usually called in religious language the reconciliation with God, which is also the reconciliation with Self.

We may here see that the Secular Institution goes back to, or rather reaches forward to, the Religious Institution for a foundation, since the

latter is the grand trainer of the Will to an institutional life. The Secular Institution also demands the subordination of the Will to itself, to its Law, which is, in form at least, external, is imposed from without. But the Religious Institution calls for and calls forth the inner submission of the Self within itself to the Supreme Will. When I can say in truth: "Not my Will but Thine be done," I have separated my Will from itself, from its own immediate gratification, and have subjected it to the Will of God through its own act. Thus it is a broken, yea a self-broken Will; it is that "broken and contrite heart" which is the first stage of initiation into the Religious Institution. Yet in this way and in this way alone, does the Will recover itself and reach reconciliation "in the peace of God."

Religiosity, then, springs from this breach of the individual Will with itself, its falling out with Self primarily, and likewise with all secularity. Yet it returns to unity with itself through the Religious Institution, which is here a form of actualized Will, existent in the world, with its worship, rites, creed, priesthood. Thus the Religious Institution makes actual the complete process of the Will, starting with the "broken Will" and returning to the healing of the Will — whereby the religious process is completed and the Will is made whole. In this state it has become truly an institutional Will to its innermost depths. And



the fact ought not to be forgotten that the greatest trainer to such a Will for our race, at least for the Occidental portion thereof, has been and doubtless still is the Hebrew Bible, whose record is one long line of terrific disciplining the chosen people into an institutional life.

The Religious Institution has, accordingly, actualized the individual Ego as Will in its second stage, the self-renouncing, which is the grand discipline of the Will, personal, perennial, indispensable. And now comes the third stage of this entire institutional Psychosis, manifested also in an Institution which is to return and to reproduce both the Secular and the Religious Institutions. For they have to be eternally recreated and made active in every individual member of the institutional world, which work is the function of a special Institution which we may next glance at.

VI. This is what we have already named the Educative Institution, whose highest object is to reproduce the institutional Person. Every born Ego is to be trained into its spiritual inheritance, which is supremely the world of Institutions. The child goes to school ultimately for this purpose, though of it both he and his teacher may be unconscious. But not alone the child at school is subject to this discipline; every individual, young and old, of every grade in society, is through Education to be trained into an institutional con-

sciousness internally and into an institutional life externally.

Of course Education gives other things very necessary to man in his social relations. It gives useful knowledge, it fosters learning, it brings development. Still its ultimate end, the end for which everything else becomes a means, is the reproduction and perpetual re-vivification of Institutions in every human soul.

Thus Education has a sweep far beyond the School proper, beyond even the College and the University. There is the School of Life, the University of Civilization, of which all men and women in one way or other must be members, and in which they must be disciplined through Education. Art, Science, Literature, History, Philosophy are branches in this vast Educative Institution, and their highest object is not to give pleasure merely, not to impart information simply, but is to re-create and to make alive and active in all minds the whole institutional world, of which everybody is a member and of which everybody ought to be a living incarnation.

Shakespeare, for instance, is the great institutional poet of Anglo-Saxondom, and he may well be deemed a supreme teacher in the Educative Institution. To be sure he has to be rightly studied. His poetry exists in this world not merely to amuse, though it gives amusement; not merely to furnish knowledge, though it has



a great deal of information to impart; not merely to teach human nature, though its insight into character is unparalleled. The supreme initiation into the Shakesperian Pantheon is the vision of and participation in his institutional world.

So we have as the final highest department of our Educative Institution what we may call the World-School, or the universal University, which has one supreme Teacher, none other than the World-Spirit itself. Still this Spirit has to be incarnated in visible human representatives, the Artist, Poet, Thinker, Scientist, each of whom in his way, after his own form of utterance, imparts his message to mankind. All Art, Literature, Science, Philosophy, which are worthy of the name, hold up before man a colossal image of the institutional Self both in its human and divine process, and have their ultimate end and justification in the Educative Institution of Humanity. They exist finally for man's Education, and from this point of view are to be developed and ordered in any system of thought. They are to train the human being of every class and vocation into a universal life, which, when made concrete by actual living, is found to be institutional.

Thus we stretch our thoughts to take in and to put together the vast outline, and perchance we may have to stretch our speech to the utterance of the mighty sweep of this institutional world.



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The three forms of actualized Will, the Secular, the Religious and the Educative Institutions, organize the present book and constitute the primal institutional Psychosis, which is the unifying principle pervading and ordering the whole. Such is the positive element in all Institutions, but there is another and opposite element, which cannot be left out of the reckoning.

VII. This is the negative element which is always at work negating and undermining the institutional world just through itself, through its own forms. Thus we witness a Negative Family, a Negative Society, and even a Negative Church. A self-destroying activity is generated in Institutions, which turns them back and may whirl them down to the very starting-point of their development. This destructive energy must again be referred to the individual Will, which may refuse to will the institutional world, indeed may will just the opposite, and do so in pursuit of what it deems its own freedom. Thus the individual Will separates itself from and assails the actualized Will, whose very purpose is to secure and to establish the individual Will and all Will. Such is the deep inner dualism which now unfolds itself in the institutional world just at its starting-point in the Will, and which causes it to fall backward into less and less advanced forms of itself, sometimes to the very bottom.



Here it is necessary to note the psychical movement. This negative process belongs to the separative stage which is always the second one of the Psychosis, while the positive process, as already set forth, belongs to the first stage. Accordingly, after unfolding the Institution as it is in its positive, normal stage, or as it stands immediately before us, we have to pass to this second or negative stage, which shows the same Institution reverting to former conditions of itself. Examples cannot be here given, as they will be seen in the special treatment of every Institution. Thus, however, it is manifest that we cannot leave out of the institutional process the negative element of decline, decadence, reversion. From this element no society is wholly exempt at any time; though its general movement may be progressive, we shall find in it somewhere a counter current, or an under current which is running backward. This must be taken into account if we are to see the total process.

In confirmation of the present view we are able to cite the judgment of Mr. Herbert Spencer. Says he: "There are sundry reasons for suspecting that existing men of the lowest types forming social groups of the simplest kinds do not exemplify men as they originally were. Probably most of them, if not all, had ancestors in higher states; and among their beliefs remain some which were evolved during those higher



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states.” (Spencer’s *Sociology*, p. 106.) Still further in the same place he proceeds: “I believe that retrogression has been as frequent as progression.”

We have to think that the foregoing statements show Mr. Spencer’s remarkable perspicacity as to particular facts, but also bring to the surface his lack in organizing completely his own thought. For in his method he follows the ascending or evolutionary movement, whereas he declares that the reasons are as many and as strong for the opposite movement, which is the negative or the reversionary movement. Both must be included in the process of the Institution, which brings us to consider its ascent.

VIII. This is the evolutionary side of the institutional world, the overcoming of the negative movement just witnessed. After the fall comes the rise, the sweep downward has its counterpart and corrective in the sweep upward. Evolution is the grand response to negation in every form. It is the real answer of the age to its own skepticism and inner disruption and decadence. Man, denying the truth and validity of Institutions, sinks down to the animal, but Evolution picks up the animal even and brings it up to man. Goethe already felt in *Natural Science* an answer to his doubt, and trained himself by its study to write his greatest poem, *Faust*, which shows both the descending and the ascending movement in the

soul of his hero, and this is also the soul of the age. Evolution is, therefore, the third act of the Psychosis of each Institution, the return to and restoration of the positive after passing through the negative.

It may be here noted that in the word *Evolution* lies couched the idea of rolling, of something which turns on itself while going forward. Not simple rotation on an axis, but also an advancing in and through such rotation, like the wheel of a vehicle. Still further we may carry the analogy: that which seems a straight line running on ahead, is really a curved line returning into itself; the road on which the wheel of the vehicle is turning, if continued to its end, circles the Earth and comes back to its starting-point. In the free space of the Heavens the Earth's rotation on its axis and its cyclical movement in its orbit show both principles working together in pristine harmony never-ceasing, and furnish a completely externalized image of the inner Universe, of the absolute Psychosis itself. Evolution is one stage, or rather one segment of this vast cycle, which cycle, without it, remains incomplete.

In the Evolution of Institutions as a whole we first note that they are all united in one primal form out of which they develop into differentiation. At the start there is no separation between the Secular, Religious, and Educative Institutions. This embryonic form has also its



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stages, but is doubtless to be traced back to the primitive Family, which we may consider the first existent shape of Will actualized, and which connects closely with the animal world.

Only the barest outline of institutional Evolution can be here given. Later on there will be special applications which can be made supplementary at this point: —

(1) We naturally go back to savage life and to the Orient in order to catch the beginning of things. In the East all Institutions partake of the patriarchate; the ruler is primarily the father of the Family, of his City, of his People; he is also chief priest and supreme judge, as well as leader in war. The education of the child takes place almost wholly in the Family or directly through it. Great religions spring up, great states arise, still they never slough off paternalism, and hence never reach the conception of institutional freedom.

(2) The Secular Institution develops in Greece and Rome, though there is at first a complete unity between the Secular and Religious Institutions in the Family, and something of this unity remained in a formal way when all faith in the old religion had fled. M. de Coulanges in his book on *The Ancient City* (p. 52) goes so far as to say that “the ancient Family (Roman) was a religious rather than a natural association.” But at last it became mainly a Secular Institu-



tion, along with State and Society, all of them being defined and controlled by the secular law of Rome. Thus arose Occidental civilization in contrast with Oriental, being marked by the complete development of secularity with the corresponding decline of religiosity.

The great movement of the Greco-Roman world was, accordingly, the rise of the Secular and the fall of the Religious Institution, culminating in Greek Philosophy and Ethics on the theoretic side, and Roman Law and Administration on the practical side, both sides being secular. That antique civilization was the mighty training of the race to a secular institutional life, which is our priceless heritage from it, but it ended in irreligion, with consequent decadence and evanishment. We have rejected the Religion of the Greeks and Romans, but they first rejected it themselves. We still retain, however, the essence of their Secular Institutions, their monogamy in the Family, for instance, their social jurisprudence, and many of their municipal and political arrangements.

(3) The next great institutional movement was the restoration of the Religious Institution to the Occident. This was the work of Christianity, whose supreme function was to bring back to civilization the God-consciousness which had been substantially lost in that antique world, whereby it was itself lost. In the fullness of time the



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Church rises to view as the organized Religious Institution, asserting itself strongly, sometimes too strongly, as distinct from Family, Society, State, and all secular life. But the Church has had its evolutionary process, not by any means a tame one, from its primitive form through the medieval period down to the present.

IX. In regard to the Evolution of the Educative Institution it can be said that this is going on with a peculiar epoch-making energy just in the present age. The School in some form was undoubtedly implicit from the beginning in the institutional unit as Family, Tribe or Community. But it has been the last to unfold itself fully into an independent Institution, which it is doing just now in the most advanced countries of the world. Hitherto it has been largely kept under the tutelage of other Institutions, the Family, the State, and especially the Church. The fact that it is often supported by taxation does not make it a political Institution, though some politicians hold that view, and pervert it from its purpose. The Educative Institution may be said to be engaged at present in a struggle for freedom, it has declared and is fighting for its independence as an Institution co-equal and co-ordinate with the other Institutions, Secular and Religious — their strong supporter and ally, but not their menial. In a land of free Institutions, it must itself be a free Insti-

tution, whose supreme end is to train every born individual into being a free man, that is, free institutionally, not capriciously.

And here it ought to be added that this Institutional Psychology is properly the science of freedom, just that and nothing else, and moreover the only science of freedom. Hence it is the science which the on-coming free citizen should appropriate above all others; it shows him to himself in his institutional relations, which alone can make him a free man among free men in a free world. A people must have a science of itself, which expresses the fundamental fact of its life and its spirit; a free people must ultimately possess a free science, which is just the science of freedom. Natural Science is notoriously unfree, dominated wholly by the physical world of necessity, which characteristic usually goes over into the faith and philosophy of its one-sided devotees. Natural Science has no Free-Will, cannot have by virtue of its own limitation; still less has it a Free-Will which wills Free-Will, or any conception thereof. Hence it cannot furnish the method or even the concrete subject-matter for a science of Institutions, which is veritably the science of freedom from beginning to end. Natural Science has an important place in the curriculum of the Educational Institution, as it gives an element of the total process of human education; still it cannot



have the dominating place, which, in a free land, must be given just to the science of freedom. This is none other than the science of Institutions, which, we have to add, is not the Sociology of the present time.

X. *Summary.* We shall here give a brief abstract of the main distinctions and divisions elaborated in the preceding account, and thereby present the whole succeeding exposition in outline.

(a) The movement of the entire institutional world we have seen unfolding itself into the following three fundamental forms: —

(I) The Secular Institution.

(II) The Religious Institution.

(III) The Educative Institution.

These are united in what we have called the institutional Psychosis, which is the process of Will actualizing itself, and which gives not only the one supreme division of the science, but likewise all the small divisions, thus unifying it and connecting it throughout in the one method of organization.

(b) Each of these Institutions, accordingly, has its own process, which is nevertheless a process common to them all. The divisions of this process are designated as follows: —

(I) The positive element of the given Institution.

(II) The negative element of the given Institution.

(III) The Evolution of the given Institution.

These three elements, though separately considered, are always brought together as stages of one process, which is also a Psychosis.

(c) In the historic development of the institutional world, as a whole, we start with the embryonic Institution out of which unfold the others, and which is the primitive Family. Passing over for the present this stage of institutional embryology, we observe in our Occidental civilization the three fundamental Institutions in the following historic evolution:—

(I) The Secular Institution, evolved definitely and separately in Greco-Roman antiquity.

(II) The Religious Institution, evolved definitely and separately in the Christian Church.

(III) The Educative Institution, now in the process of evolving itself into an independent Institution, especially in countries having free Institutions, which demand a science of freedom as the chief discipline of a free Educative Institution.

XI. *Actualized Will.* Already we have employed this formula as indicating the psychical source of the institutional world, and as uttering the genetic principle of the present work. Perhaps what we have already said about it is sufficient for some readers; but there are doubtless others who wish to have a more detailed expli-



tion of its meaning, even at the risk of having to peruse some repetitions. And here we may say that we shall often have to come back to it in the course of the following treatise, in order to keep before the mind the unitary principle of all the different Institutions in their varied development.

Institutions, then, are forms of actualized Will, entities produced by Will and endowed with Will for the purpose of securing and affirming Will. Their supreme end is the actualization of Free-Will in the world, or the complete fulfillment of man's aspiration for freedom. They have in them always a return to Will; the Ego as self-active creates the world of Institutions, which returns to the Ego and makes valid just that self-activity in every human being.

If we look about us, we have no difficulty in finding many instances of these Institutions, which are indeed an intimate part of ourselves, such as Family, State, Church, etc. Then we may observe manifold kinds of association among men, which go by the name of Institutions, such as a banking Institution, a benevolent Institution. The latter are mainly lesser forms or subordinate phases of the one great Social Institution which is to be considered later.

The Institution, as here treated, has therefore a kind of selfhood, yet is not a self, a person, or Ego; it is a Will existent in the world, not sim-

ply in the Ego or subject, but in an Object which is itself Will. This Object is accordingly, not merely a realization of the Will in some material thing or in conduct, but an actualization of the Will in an Institution.

The individual Will first makes itself real in a sensuous object, say, in a piece of wood, which it converts into a walking stick. Thus the external thing has the impress of my Will; all implements show the Ego of the maker realizing himself through his Will, he is thus real (*res*, a thing, an object). Still further, the Ego as Will performs an action, which contains his Self, and for which he is responsible. If I strike my neighbor, that blow is mine, it holds my intention or Will, in it I have realized myself. Now in both these cases, in what I make as well as in what I do, I may be said to have *realized* myself, I have made myself something external, I have put myself into a thing or into an act. But I have not yet truly *actualized* myself, that is, I have not yet made myself into an object which is itself Will and acts as Will. When I have completely externalized myself as Will through an act of my Will, I have called forth a new Will, namely the Will as actual Object, or the objective Will, which itself must will something, to be actual. It is thus a kind of new Self or Person, indeed my other Self, which I have separated from me, and made active, yea self-active, as we shall see.



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When I in this way will my own selfhood as Will to be truly and completely objective, that is, when I actualize my Will, I am calling into existence the world of Institutions, and my Will is institutional, or ethical (as distinct from moral). The institutional Will, therefore, is that which is always actualizing itself, creating Institutions or making itself one with them.

The individual Will, accordingly, in this its highest stage is what produces the Institutional World; yet, on the other hand, this Institutional World, as Family, State, the Social Organism, existed already, and the human being was born into them. Still the individual has to produce, or rather, to re-produce them through his own activity; every man has to make anew his Institutional World, in order to possess it, even though it has been made before him and for him; his own creative will-power must be perpetually exerted in order to live the institutional life, which is truly the life of the spirit, both as secular and as religious. This is not merely an inner, emotional, or even moral life, but an objective, institutional, ethical life (ethical in the sense of the Greek *ethos*, and of the German *sittlich*).

Moreover, this individual Will, having actualized itself, having taken on an objective shape which is itself Will, has become universal. For the objective Will, which is the Institution, must will something, must have a content, purpose,

end. But what is this content, purpose, end of the objective Will or Institution? It is just Will, can be ultimately nothing else. The grand purpose of the Institutional World is to make the Ego as Will a fact, a positive existence; the Institution is itself a Will whose end is to establish Will in its complete process, and thus to constitute a living, active entity in the world, not simply as individual, but as universal *Will*.

The Institution, therefore, being a Will whose content or end is to establish, to safeguard, and to actualize Will, that is, all Wills whatsoever, has the characteristic of universality. This means not merely the common wish or volition of many or all Wills as particular individuals; the universal Will is what really secures, renders possible, and indeed creates the particular Will. The Institution, accordingly, returns to the individual Ego as Will, and makes it actual, renders it, first of all, a Will active in the world, existent, endowing it with a universality which is objective.

For example, let us take the State as an Institution. All the individuals in the State may have a common Will, they may to a man desire to annex a certain territory, but their particular Wills in this matter, however strong, cannot be made actual without the Institution whose purpose and function are to make Will actual. The State must be present to secure and to actualize



the common Will, it is not merely this common Will. Government does not exist through public opinion, but public opinion exists actually through government. To be sure, a certain form of government, or a certain way of administering a certain form of government, may depend upon public opinion, but government as such is before public opinion, and is what renders the same possible, and finally actual. The truth is, the Institution is implied in every act of the Ego as Will; I, this individual, when I will the simplest act, am calling forth the Institutional World. This exists in advance, as already said, still I none the less have to create it for myself.

It is often said that men must associate together, the human being has a native impulse to form a social order of some kind. The individual, in every act of his particular Will, calls for the universal Will, which alone can give true objectivity to his Will. The crudest social organization of the lowest savages has in it this element, and the highest Institution of civilized man shows the same fundamental fact. The science of association has to do essentially with the Institutional Will.

In the moral sphere, which has gone before the sphere of Institutions (see its place and treatment in *The Will and the World*), we saw the individual controlled by his sense of duty; he

willed to do the right which was also universal, nay, he rose to willing the good of all even against his own individual right. Still this good was his own conception of the good, it had reality only in himself, it was subjective, and so was subject to his own Ego. Thus in form it was still individual, not universal; it was not actualized in the world and commanding not merely his Ego but all Egos, it was not objective and institutional, having the authority of the living Institution. I must indeed obey my own conception of the good, which can be called my Universal, but my Universal may not be another man's Universal, and so is not universal at all. The Good must be made actual, existent, eternal; it must be given an active life in the world, independent of any particular Will, it must live when I am dead, it must be elevated out of its subjective condition into an Institution.

In such terms we seek to bring before ourselves the thought of the Will as a spiritual reality, having realized itself not simply in a thing, not even in a moral action merely, but as a new Self in the world, or a new Person as it were, whose function is to will the individual Will and thereby to make real the particular Person in a kind of universal Person. This reality, as already indicated, is better expressed by the term actuality when the latter is once fully understood, since it suggests the activity of the Will as its essence.

I, this puny individual, am to find in the Institutional World my elder and more powerful brother, indeed quite all-powerful, whose universal Will saves, safeguards, and finally actualizes my individual Self.

We say that this Institutional World is a spiritual realm, a veritable spirit-world, not visible as a material object or as a thing of Nature, yet the most solid fact of existence. What is man without the Social Order, without the State, Family, Church, Art, Literature, Science? All these belong to the Institutional World, are the invisible spirits dwelling in it, which we are now going to conjure, trying to make them assume shapes for the inner eye, for Thought, of which indeed they are the primal creation.

The realm of freedom is the Institutional World, whose whole nature is freedom made actual, not as a caprice, not even as a subjective command, but as an objective fact. The immediate, impulsive Will is not free, is not self-determined, but is determined by a feeling or impulse, which, though internal, is properly external to the free Will. The moral Will is subjectively free, but not completely, not actually free; the Stoic may be free in chains, or as a slave, but he cannot act as a freeman, his freedom having no sphere of action, no world to act in. But the Institutional World may be said to be just the sphere of the freeman, its chief func-



tion is to establish his free Will. It is true that the imperfect forms of Institutions manifest freedom imperfectly; but the whole development of the Institutional World from the dawn of History, the whole movement of Civilization is to perfect the free Institution. The end toward which History is moving is just the complete actuality of freedom. The Institutional Will, therefore, is truly the free Will, being one with the Institution, whose essence is the actualizing of free Will, the making it an active, living power in the world.

The individual Will is, accordingly, not free till it is made valid by the universal Will which is not subjective, but existent, actualized in an Institution. We may note again the three kinds of freedom here designated: the capricious, the moral, and the institutional; the last alone is true freedom, since the Will therein is determined by itself, even from the outside world. For the external Institution, as already said, is a Will, and a Will whose end, purpose, content is to render Will valid. That is, when the particular Will of the individual is willed by the universal Will, it *must* be free, for how can it escape? Freedom has become the very necessity of the Will; my free act, being made also the act of the Institution, or the universal Will, becomes universally free, being now the act of the universal Person as it were. Thus in the present sphere



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Freedom and Necessity are no longer two conflicting irreconcilable opposites, but are harmonized; Necessity has joined hands with Freedom and compelled it to be. But in all lower stages of Will the dualism appears, must appear; an imperfect Freedom is always imperfect through an outside Necessity.

The student is now to see that every act of his individual Will, even the humblest, ideally implies its completion, which is actually the Institutional World. If I make a toothpick, I have realized my will in a small object for some finite end; but this realization of my Will, were it completed, would itself be Will; my act of volition, being the objectifying principle, must finally objectify itself as a whole; the act, the process must become the object, when it has fully realized itself. My Will, having realized itself in a toothpick, has shown its nature to be self-realization; it has to make itself a reality in the world, and this reality of itself is not a material object, but a Will which is active likewise, an actuality, an Institution.

Thus the Ego as an act of Will shows a going forth out of itself, a separation from itself; it is its *other*, it makes itself object. Such is the fundamental self-separation involved in all Will. But this object, separated by Will from itself, is finally itself, namely the objective or actualized Will. Herein the Ego as Will has returned into

itself, or, after going forth, it has found itself; through the stage of self-alienation it moves into self-reconciliation in the realm of Institutions.

So we bring to an end this account of actualized Will as the direct psychical source of the institutional world. Drawing an analogy from embryology, we may call it the psychical embryo of Institutions, their seed in the soul of man. This stage we must distinguish from the Family, which is the institutional embryo, that is the germinal Institution from which are derived all the rest. Or, taking the illustration from biology, we may say that the primal psychical cell of Institutions is actualized Will, but the primal institutional cell itself (which is the psychical cell in its first actuality) is the Family. The reader will, of course, understand that these are but illustrations of the thing, not the thing itself, which is not a physical object but the Self, Ego, and is ultimately to be grasped in its own right, as it is in itself, and not through an analogy or illustration. Actualized Will is a thought, which is finally to be seized in its purity, that is, by the Thinking which creates it purely.

XII. *Historical.* Already the statement has been emphasized that the present work makes no claims to be a Sociology in the ordinary sense of the term. To be sure, it is our opinion that, as



the old Political Economy has broadened itself out into Social Science, so the latter will have to broaden itself out into Institutional Science. In fact, signs are not wanting that this movement has already begun. Social Science cannot know itself without knowing at the same time State, Church and School.

Sociology traces its name and origin to Comte, who places it at the culmination of his six great sciences. With him it clearly depends upon physical science, or rather is a physical science; in fact he seemed more inclined at one time to call it Social Physics than Sociology, and made it the second division of Organic Physics, of which Physiology (Biology) was the first. On the same general line Sociology is carried forward by Herbert Spencer, notwithstanding his differences from Comte, and through Spencer it has passed down to the present time, amid a good many amplifications, deflections and protests. Nearly all recent sociologists unite in saying that Sociology must take Psychology as its starting-point and not Biology; even Spencer says something of the kind in spite of his practice to the contrary. But when we come to look into the Psychology of the sociologists, we find it to be usually Physiological Psychology, that is, more biological than psychological. What, then, is gained by the substitution? Here, indeed, lies one of the main difficulties of present

Sociology; it has not yet found out quite how to set itself in order. The result is its votaries have given themselves up almost wholly to experimentalism, to special studies of small patches which at last form monographic mountains, to unorganized observations which constitute an amorphous undisciplined mass of particulars, at most the crude materials of a science in the future. But cannot we too have a little order in our present life, or are we condemned to live in everlasting chaos that coming generations may enjoy the cosmos?

We confess that we have tried to run a new line through this Science of Human Association from beginning to end, a line that does not pass through Comte and his successors, though the value of their work and the enormous impetus given by them to the study of Institutions must be always duly recognized. This line properly reaches back to the old Greek thinkers, Plato and Aristotle, both of whom have left great institutional works, for such we must deem Plato's *Republic* and Aristotle's *Politics*. Still they have no completely actualized Institution which secures Free-Will, since both disregard it in important cases, Plato for instance by his communistic scheme and Aristotle by his advocacy of slavery.

Passing at once to the great thinkers of our own age, we naturally begin with Kant, who has had a profound and lasting influence upon Moral

Science but who never rose to an adequate conception or treatment of Institutional Science. Fichte, his immediate successor and the promulgator of subjective idealism, could not by means of such a doctrine do much with objective Institutions, though he treated of them in different portions of his career. But the greatest in this German series is Hegel, who has more profoundly expressed and developed the institutional idea than any other one of the world-famous thinkers. This is specially seen in that part of his system which he calls *Objective Spirit*, and which, in our opinion, is the most fruitful portion of his philosophy.

Thus we draw our institutional line through Hegel from whom are derived most valuable thoughts and suggestions. He calls the State "the actuality (*Wirklichkeit*) of the substantial Will," and again "the actualization (*Verwirklichung*) of freedom." (*Phil des Rechts* s. 306 and 311.) What use we make of this thought has already appeared and will continue to appear throughout the present book. But here we have to note his limitation. He applies this thought to the State, but not to the whole institutional world, not even to the entire sphere of the Secular Institution, at least not clearly and distinctly. Still further, Hegel has no developed Religious Institution and no developed Educative Institution organically connected

with his system. Both must be added to and unfolded from the germinal thought which he has given. He has devoted a large work to Religion as such, but in that work the Religious Institution has a very subordinate part, though it certainly appears. He discusses the Church in some paragraphs externally appended to his treatise on the State (see *Phil. des Rechts*, s. 325), which fact shows it to have no place in his organized system of Institutions. As to education, he has many weighty remarks about it scattered throughout his works, but no Educative Institution.

The science of Institutions, therefore, after developing into and through Hegel, must again emphatically develop out of him. Such is the highest use to which he or any great thinker can be put. He is not to be battered down by argumentation from without directed against him, but is to be unfolded from the inside into a higher reality. The great thinker usually suffers a double mistreatment — from his foes and from his friends; but he is not to be externally refuted by the one set, nor is he to be internally crystallized by the other. What Hegel says he did to or rather did for Spinoza, must be done for Hegel himself. He states that he “elevated Spinoza’s doctrine of Substance into the higher point of view,” and did not undertake to refute it as a false system. He made it generate the

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Conception (*Begriff*), which was his own higher doctrine. Thus he connects the movement of his own thought with that of Spinoza (see his *Logik*, s. 9-11) and also with that of Kant. Such is Hegel's principle, that of development, and certainly he is not to be excluded from the working of his own principle. The philosophic blight comes when the disciple turns literalist, rehearsing the categories of the master without making them over into himself and transcending them. And we may add that Hegel's dialectical method must also be transformed and become a psychological method, before it can be employed for the science of Institutions, as the latter is here conceived. For such a purpose the psychical process itself must be taken; that is, the inherent process of the Self alone can penetrate and order the works of the Self, to which Institutions belong. An alien physical or metaphysical method can never fraternize with or even reach into the institutional soul and its movement. Only that within us which is like Institutions can assimilate them. The psychical process above mentioned, which moves through and organizes the institutional world we have already designated as the Psychosis. (For a fuller treatment of this subject, we may be permitted to refer to our special work, *Psychology and the Psychosis*, Introduction, et passim).



SECTION FIRST.—THE SECULAR INSTITUTION.

The sphere of Social Institutions begins with what we here call the Secular Institution, or the secular institutional world, which has three main forms—Family, Society, State. The idea of secularity is, in general, the idea of terrestrial existence; it suggests that which belongs to life here and now; it pertains to the temporal element, rather than to the eternal, wherein lies an implied contrast with the Religious Institution.

The Secular Institutions (for we shall also use the plural to indicate the divisions) are not Persons, cannot be called Egos, though they be forms of Free-Will actualized, whose end is ultimately to secure Free-Will. Family, Society,



State, though not Persons, may be called Personifications in the strict sense of the term; they are made by the Person to act as a Person in willing Free-Will. The essence of secularity is the individual Self institutionalized, made objective and universal — a Self willing the freedom of all particular Selves, though these have also to will it, and to be perpetually re-creating it that they all be free. Herein we may see the ground-plan of all human association.

Thus in the Secular Institution I create or re-createtheuniversal Will or Person at its center, which is my act of Personification in the sense above given. But in the Religious Institution the universal Person at its center creates me, and the whole universe besides — and that is His act of Personification (or Person-making). I am to submit my individual Will, first of all, to His universal Will, which, however, is to will my freedom.

Manifestly both Institutions, the Secular and the Religious, are forms of actualized Will whose end or content is Free Will, hence both are classed as Institutions. Yet they are two diverse, yea two opposite forms of actualized Will, the one coming from the human or finite Ego, and the other coming from the divine or absolute Ego.

The general movement, accordingly, of the Secular Institution is that it starts with the individual Will, then unfolds into the objective

form or organism of itself, which is Will actualized and at work in the world, whose end is to secure, to complete, and to vivify the individual Will, bringing the same to its ultimate fulfillment. Thus the Ego as Will reaches its true being and enforces itself as an actual existence, at the same time being made universal, for all.

For example, Society (as the Economic Institution) starts with the individual Will in the form of appetite or bodily need, which calls forth just this Social Order or Will actualized for the end of satisfying the wants of the body and other wants. Thus man must satisfy his appetite not immediately, but through the Social Institution, which in turn is evoked just through his wants, and which is, therefore, their end, or the ultimate ground of their being. That is, through his wants the individual is compelled to be social, to make Society, to live a universal life in order to exist as an individual.

The Will of man is, in the first place, immediate, gifted with the power of objectifying itself, of making itself into something outside of itself, which act is the primal assertion of self. Equally valid is the second stage of the Will, which must be able to suppress itself, to hold itself back from its own immediate act, whereby it separates within from itself, and, so to speak, puts down itself. The third stage shows the Will in full possession of itself just through this power of

self-suppression; it now asserts itself not immediately and impulsively, but with its reserved strength of self-control.

The foregoing process is the psychical movement of the Ego in all individual Will, which takes the form of Desire, Impulse, Motive. Every Institution starts in the human being with some Desire, which is first immediate, secondly is inhibitory of itself, then thirdly inhibits the inhibition and returns to itself, therein attaining to mastery of Desire. (For a fuller account of this process of Desire see our *Will and its World*, p. 105, 117, etc.)

Now it is through this process of Desire that the individual develops into and participates in the institutional world. He desires a loaf of bread which is the property of another, so he inhibits his immediate Desire or Impulse to seize it till he earns it and receives it from the Social Whole, through which he inhibits his own inhibition and takes the bread. Thus his individual Will, here his Desire, is institutionalized, is made to pass through the social alembic before it can be gratified. In this way all Desires or all individual Wills can be satisfied (relatively speaking) by first satisfying the Institution (Society) whose function is just to satisfy the individual Will in the form of Desire.

In like manner we may consider sexual Desire. As immediate or as natural passion it must be

inhibited; but this inhibition is removed through the Institution, the Family, which transfigures physical Desire into domestic Love. Thus rises out of the sensuous, immediate, particular Will a new Will, whose end is to bring forth the freedom of the person in and through the Institution, leading all individuals into the way of the universal life, which is institutional.

The preceding process also includes the three grand stages of Will, the psychological, the moral, and the institutional. The immediate form of Will is purely psychical and has no moral character; but when the inhibition comes in morality has appeared, for I suppress my immediate Desire in view of some ideal end or of some duty; my higher self perchance puts down my lower self. Finally, when this ideal end is actualized in an Institution, we have reached the grand culmination of the movement of all Will, the end which includes all other ends.

The Secular Institution, has, accordingly, to actualize the secular Will of man, to transform the immediate sensuous being of the individual in his daily life and occupations. Secular existence is devoted to making a living, to raising a family, to performing the duties of a citizen to following a vocation. Such employment go back to some form of individual Desire which is to be elevated and made institutional; whereby

not one man, but all can have their Desires and can be therein free, of course through the Institution, whose object is just to secure this freedom.

Again at this point rises the contrast between the secular and the religious worlds. St. Crispin, making a shoe and selling it to get his bread, performs a secular act, though he be a saint, and is through such an act a member of the Secular Institution. But St. Crispin making a shoe and giving it to the poor at the command of God performs a religious act and is a member of the Religious Institution, since he yields up his own immediate Will and its product to another Will, the highest, which subordinates his shoemaking to quite a new end. Now, the Saint's Will is to subject itself and all its works to the Absolute Will, and from this act of self-renunciation springs his religiosity, or perchance his saintship.

Still we must see that the Saint also just in such a deed has fulfilled his individual Desire, which is to subject his individual Desire to the Absolute Will. Thus we behold the dualism in the religious Will as contrasted with the secular Will; the one actualizes itself in an Institution which vindicates and guarantees the individual Will as such (secular); but the other actualizes itself in an Institution which makes valid the subjection of the individual Will through itself (religious). Still we are to see that both Institutions have the one great ultimate end

which makes them institutional; both are actualized Free Will which wills Free Will.

Such is the general thought of the Secular Institution as actualized Will, which is now to be seen unfolding itself into Family, Society, State, which are not passively distinct, but are in a process with one another. All these Institutions look after the reproduction of the Person, the existence and the perpetuity of the Self, which is the sacred thing, or when more profoundly seen into, is the only thing in this universe. The Person must first *be* (through the Family), then must *live* (through Society), finally must live *free* (through the State). Deeply inter-connected are these three Institutions, forming, as it were, a triple interlinking chain of three psychical rings — each a Psychosis in itself, yet all three together a Psychosis.

Before passing to the special treatment of each, we shall seek to emphasize their salient characteristics, as well as their unity, by way of introduction, hoping thereby to impress upon the mind of the reader in advance their inter-connection, which is the main purpose of the present exposition.

I. *The Family*. This is the Institution whose end is to secure the Reproduction of the Person simply and immediately, as a total individual. Through this Institution the individual is first brought into the institutional world, and is reared

to participate in the same. Through the Family the human being begins to exist by the deed and care of others, the parents, and from this purely external starting-point he enters the long road of his unfolding into a free man. The Family, then, is that form of actualized Will whose object is to bring forth into the world a Free Will, creating the same in a Person and starting it off on its career of self-development. Thus in the Family also we must see the Institution as actualized Free Will, whose ultimate end is to secure Free Will, in the present case by bringing it into existence, that is, into an institutional existence.

The Family is, accordingly, the real genus or generic principle generating and thus preserving humanity in its infancy; it is the Institution as creative, creating the individual as Person and starting him in his physical and also in his institutional life. But it is also the creative Institution as creative of all other Institutions, carrying its genetic energy through the whole institutional world. We may deem it the primordial institutional cell, source of all that follow; it is truly the potential Institution which is to realize itself in the forthcoming development.

II. *Society*. This is the Institution whose end is to secure the Reproduction of the Person as physical and institutional individual through himself, through his own activity, which realizes



itself in property. That is, the individual working in and through Society, now reproduces himself, his own body primarily, and also his own environing world of wealth and property. Food, raiment, and shelter come to him not immediately, but through the Social Institution, which, however, must be set in motion by his effort. He must give to it what it gives back to him. The Family presents to him (as a child) food, raiment, and shelter, without his own activity; Society makes such a present to him only through his activity in some form. Thus the social gift is a mediated one, while the domestic gift is an immediate one.

Society is that form of actualized Will which has first to make Free Will a reality in the thing or in the material realm which thereby becomes *Property*. Surrounding the individual everywhere is a world of Property, which is the existence of the Person in the material object. Here too the social Institution must be seen to be actualized Free Will, whose ultimate end is to secure Free Will, in the present case by guarding the life of the individual from the many vicissitudes of Nature.

III. *The State*. This is the Institution whose end is to secure the Reproduction of the Person through the universal Will in the form of Law. The individual working in and through the State, is under the protection of the Law,

which is the formulated command to secure his Will. The State is, then, that form of actualized Will, which explicitly and consciously declares its own principle of actualized Will in the Law. The Secular Institution becomes, so to speak, conscious of itself in the State, and also utters that consciousness of itself in its ultimate end, which is freedom. For in the State man becomes, or is to become, consciously free, free through the Law and Institution.

The State, knowing its own purpose to be actualized Will which is to secure Will, can now go back and secure Family and Society, which are otherwise helpless and implicit forms of actualized Will. This fact is expressed in the usual formula that the function of the State is to secure Person and Property, as both are insecure without the State returning to them and safe-guarding them through its self-conscious purpose uttered in the Law.

Such are the three forms of the Secular Institution — Family, Society, State. In all three, as above formulated, we may observe the common end, *the Reproduction of the Person*; this Person being given as the germ or the potential unit of humanity, is to be unfolded into complete institutional life. But the Reproduction of the Person takes different shapes in the different Institutions; in the Family he is immediately reproduced, is born as an individual Will; in

Society he is reproduced through himself in the external world, which he appropriates or makes his *Property*; in the State he is reproduced as willing his own self-reproduction in the *Law*. Hence the Person is not fully reproduced till he develops into his institutional heritage, taking it up into his spirit and making it internal. In brief, we may say that the Person is born in the Family, is realized (*res*, thing) in Society, and is actualized in the State (*actus*, pertaining to the Will). The Secular Institution, accordingly, takes the seedling Ego, and nurtures it into the full stature of the Person as a domestic, social, and political being. Thus each (the Person and the Secular Institution) reproduces the other in and through the other.

Nor must we stop with conceiving these three forms of the Secular Institution as simply united in a common principle, giving, as it were, a fixed or dead result. We must see them active, and so uniting themselves by their innermost psychical process, which is the Psychosis, showing the three stages — immediate, separative and returning. The careful reader will have already felt or perchance consciously observed this movement in the preceding exposition. For the Family shows the Person immediately reproduced; Society shows the Person separating himself within as Will and externalizing himself as Property; the State shows the Person returning upon



himself and securing himself and his activity through the Law. The returning principle of the State we can see expressed in the formula: the State is that form of actualized Will whose end is to secure the actualization of Will. It is the Law whose content is to safeguard the Will both as inner Person and outer Property, and it is the State which makes and administers the Law. We may add here that the Family is the immediate, implicit, potential principle out of which all Institutions unfold as their germ, as their primal reproductive source; it generates not only Persons but Institutions.

We may here repeat the fact that each form of the Secular Institution starts with the individual Will as Desire. The sexual appetite propels man into the Family, the bodily wants call forth the Social Order, the impulse of the Will to freedom makes for the State. Now all these Desires are not to be gratified individually and directly, but through the Institution. Their immediate gratification would be destructive of Free-Will as universal, and man would drop back into a condition of violence. Hence the individual Will in every form of Desire must be institutionalized, ere even the purpose of that Desire can be attained, and men can live together in freedom.

But just at this point the element negative to the Secular Institution and to all Institutions

enters and asserts itself. The individual Will by virtue of its freedom can refuse to be institutionalized, and can follow its own immediate spontaneous Desire, which destroys the freedom of others. Thus a destroying principle comes into the institutional world at its very source, namely the individual Will.

Hence each Secular Institution will have within itself a descending stream, a receding movement which tends to carry it back to the beginning in mere individual Desire, and thus to reduce man to barbarism. All modern society is known to have this retrogressive current in its bosom; indeed with this is its chief battle. Man is forever lapsing from civilization to savagery, and the migration backwards never ceases.

But there is also the counter current, the movement forwards out of savagery to civilization, which is just the advance of the institutional world. In fact we must see that the mentioned descent of Institutions is not only the counterpart but the necessary condition of their ascent; the two are parts of one process. Without the fall, there can be no rise; without something to overcome, there is no overcoming. All progress, all evolution has in it a negative antecedent or co-efficient, which is not to be left out of the account. History, recording construction cannot omit destruction without destroying itself. And in the institutional world, alongside of human ameliora-

tion runs a strange infernal, Stygian river of human deterioration. Yet both are factors of the one vast, all-encompassing social process, and both must be reckoned with in any complete exposition of the present theme.

In the Family, State, and Society, therefore, we must expect to find this negative movement, which will even organize itself against the Institution — an Institution to destroy the Institution. In the Family there will be a reversion to mere sexual appetite; in Society a reversion to pure individual greed manifested alike in rich and poor; in the State a reversion to brute Will whose end is to violate Person and Property. The result is that inside the Institution there is a grand descent, a fall backward to its very beginning.

Accordingly in each Secular Institution we shall have the positive, the negative, and the evolutionary stages, which together make its constitutive process as a form of actualized Will.

Once more we may glance back and take a brief survey of the three Secular Institutions apart and together. Through the Family the Person gets to be, through Society he gets to live, through the State he gets to live a freeman. Thus the Secular Institutions give birth, maintenance, freedom, not simply as natural, but as institutional. Varying the expression somewhat, we may say: the Family wills the Free-Will to



be born, Society wills the Free-Will to be sustained, the State wills the Free-Will to be Free-Will. Thus the State turns back to the others and secures them along with itself as Free-Will. Here it may be well to repeat once more that the ideal end of the whole institutional world is Free-Will actualized, or the more and more complete actualization of freedom.

which actualizes itself in an Institution, primarily that of the Family, whose lower forms may be simply Will actualized, but whose destiny is to be Free-Will actualized, that is, an existent, objective Free-Will which secures Free-Will in all the members of the Family.

The Family is that Institution which brings a Free-Will into existence, not only physically but morally and intellectually; it, therefore, can be seen to be an actualized Free-Will itself, that is, a Free-Will existent, objective, whose end is to will Free-Will. This does not mean that such an end always lies consciously in the parent of every child, though it may in certain cases. But in general, the Family being the primary Institution, has the institutional end as implicit, unconscious, potential; as instinct, as emotion, as love. The individual through love becomes a member of the domestic Institution, and surrenders himself to its end; yet in this self-surrender he wins his freedom.

The physical presupposition of the Family is the sexual individual, in whom is manifested Nature's deepest dualism, that of sex. At the same time the sexual individual longs to transcend his halfness and to become whole through one of the opposite sex. Thereby he shows himself as generic or generative — not merely individual but also species, reproducing himself as individual. Thus he is not merely a man, but ideally man-

Such is the vegetable cycle of Reproduction, which bears such a striking analogy to the domestic cycle, beginning with the reproductive individual and returning to the same, not simply through Nature however, but through the Institution. If the Family corresponds to the plant, Society bears more resemblance to the animal, and the State has its likeness to the Ego, being the self-conscious Institution.

Thus the Family is to institutionalize or make ethical the sexual individual. Starting with desire, he is not to gratify it immediately, but through the Institution. He must inhibit sexual propensities till they be transformed by their institutional end in the Family. Sensuality destroys the Family on one side, celibacy destroys it also on the other; indulgence and prohibition can be equally negative to domestic life.

Every human being is (or ought to be) born into the Family, and consequently born to reproduce it, when he completes himself. He can only actualize himself as an institutional person through the Family; to be completely himself he must reproduce his origin, and generate his own process in other individuals, who are to be institutional like himself.

The man and the woman, being distinct and separate by Nature, become spiritually one in the Family, which, though not a Person or an Ego, has nevertheless a kind of Personality, being a



Will over both, to which both have to subject themselves in order to get and to beget themselves, thus attaining their true destiny in that higher unity out of which both of them sprang. In the Family they share in a loftier Personality which is much more than either of them alone, for through it both are endowed with the ability to re-create and perpetuate themselves physically and spiritually — a new immortality — at the same time re-creating and perpetuating that loftier Personality itself through their active participation.

The Family does not rest on purchase, though the wife may once have been bought directly, and indirectly may be still (at present the husband is oftener bought). The Family is not a contract, though contract may enter as one of its relations to external affairs. The Family, we must repeat, is an Institution, the earliest form of actualized Free-Will whose end is to secure and to produce Free-Will.

The human being (man and woman) has to belong to the Family and to keep up its process, in order to be completely himself, that is, in order to be an objective, actual Self, in possession of his own creative power. He may hold aloof from the Family, but then he is not actually institutional; his life is but partial without its domestic integrity. Thus the Family, while its end is the physical and spiritual reproduction of the indi-

Family which brings into existence this starting point, namely the human individual, and gives to him his first training to an institutional life.

In another sense we may regard the Family as the first Institution. It contains implicitly all the Institutions which are to follow — social, political, religious, educative. It is the primal institutional germ or potentiality which is to develop into separate forms — a fact to be noted both in its thought and in its history. A domestic stage we shall find in Society, State, Religion and Education, which, however, is not permanent, but develops out of its infantile condition.

We shall now seek to unfold the process of the Domestic Institution, which will reveal the movement of the Ego in its three stages. Hence we shall look at the Family ordering itself primarily through the psychical movement.

I. *The Positive Family*; this shows the Institution, as it is, immediately; we wish, first of all, to grasp the Family in its present state of development, as far as this has gone among the most advanced peoples. Hence we here give the conception of the monogamous Family, which, however, has preserved in it deeply negative elements. These are perpetually dissolving it anew, reducing it to the beginning. So we have the counter process.

is the descent as well as that toward which is the ascent, in order to have the whole process. So we start from and return to the Positive Family.

Such is the general movement of the Family, which will be found to be in correspondence with that of the other social Institutions. Before plunging into details, it is well for us to recall the unitary principle which weaves through and connects the whole. The Family, springing from the Will, which is itself a phase or an activity of the Ego, gets its organizing process from the Psychosis, whose threefold movement throws its search-light over the grand sweep of the total Institution, as well as into every little corner of the household. This is the genetic thread which the earnest reader is to be continually reproducing in himself as he follows the course of the succeeding exposition, since thus he is ideally re-creating the Family.

I. THE POSITIVE FAMILY.

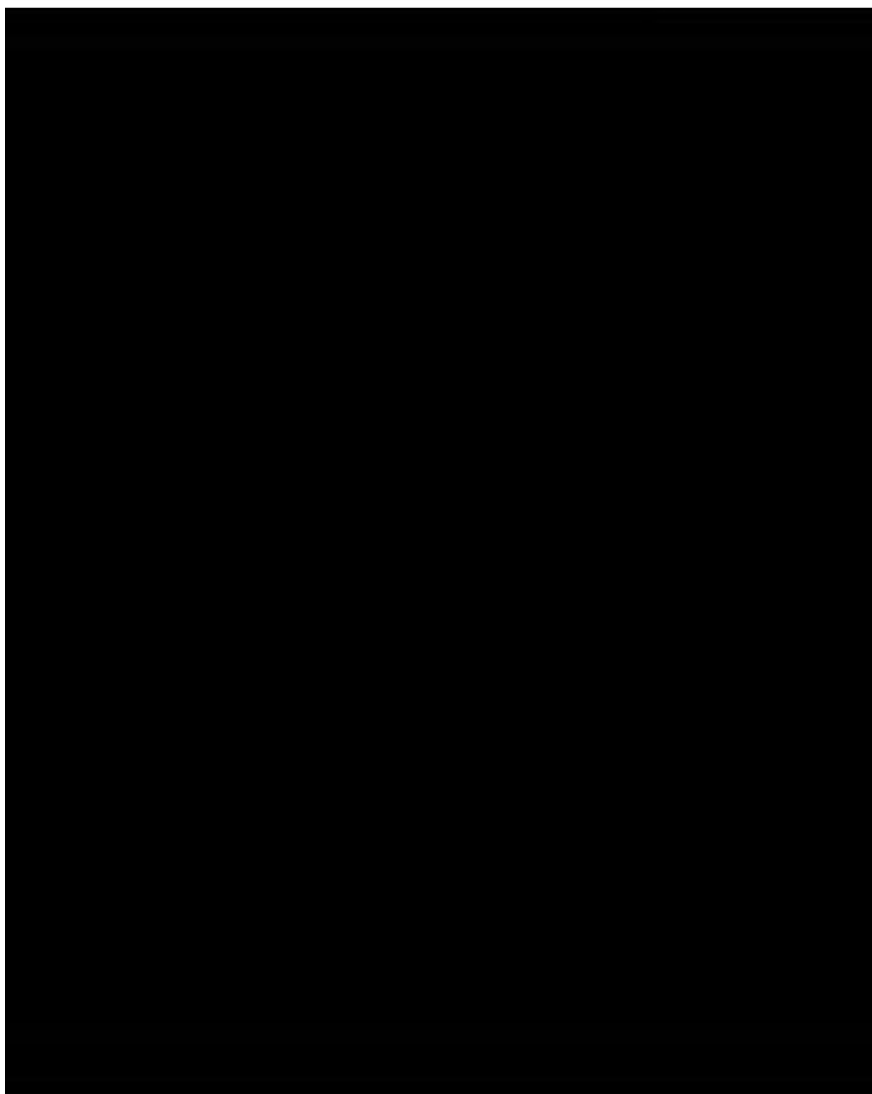
Our first attempt will be to grasp the elements of the Family as they exist before us, immediately; to give its process as we behold it every day. This we call its positive side or phase, in contrast to the negative or destructive elements, which are likewise at work continually in the Domestic Institution. Or we might name this

a new Free-Will, or the possibility thereof, and thus shows itself as the preserver of the race and its Institutions.

In the preceding process we may see the Family *born* through Marriage, *realized* through the Home, *actualized* through the Child, who is potentially at least a Free-Will whose destiny is to will Free Will, or one who is to become a free man. Thus is the Family truly an Institution, an actualized Will which is to secure Will by bringing it into existence and thereby to perpetuate it. The birth of the Child is a Will new-born, which means a new creative center in the universe. These outlines we shall fill up with the more important details.

I. MARRIAGE. There are many gradations of Marriage, as is only too well known; still in every soul which can be called institutional there is an ideal of married life, a sense of what constitutes its completeness. It is not to be merely a physical union, not to be merely a legal union, though it has its physical side and must be according to law, nor is it to be simply a partnership for some external purpose (*mariage de convenance*), nor simply an emotional union dependent on the whiffs of caprice.

Marriage is to possess the stability of the institutional world itself, and is to be dissolved only in order to protect the Institution of the Family as a whole. An eternal element lies with-



tion when the sacred rite has been performed, ending in the vow of eternal fealty to the domestic Institution in the presence of the Eternal.

Forth the married pair go into the external world, in which, however, they have their own inner united life, which is that of the Family. Stepping outside of the Church, the new Family enters its own environment, its own House, which is to become its Home. This is the material and spiritual structure which the Family builds about itself as its abiding-place and sanctuary, both for its own self-expression and for protection.

II. THE HOME. The pair, having formed a new Family through Marriage, separate themselves from their previous Families respectively, and establish their own household, in which they are no longer children but husband and wife. Such is the one separation; on the other hand they are separated from the outside world by their Home whose walls keep them to themselves in their united life.

A great advance in freedom — the ultimate end of all Institutions — is such a step. The couple, now have their own Family, they are in possession of their own domestic environment, which was not the case under the parental roof. Moreover, they, as truly institutional persons, reproduce their own Free Will in another newborn Will, and thereby attain the supreme end of the Family. Undoubtedly all this brings

1. *The woman domesticated.* The immediate process of the Home is hers, is her own inner life; she is the possibility of all domestication. Her soul, her very touch has this domestic power. The necessities of life pass through her hand; food, raiment, shelter she must domesticate, otherwise they are wanting in a certain element of nutrition; at the truly domestic table something more than the physical body is fed. Of course people can eat at a restaurant and live, often they have to do so; but, however excellent the dishes, they soon grow wearisome. Even in the act of eating his dinner man lives not by bread alone. There should be an institutional nourishment along with that of the body.

The woman as Home-maker is, then, to make domestic the very necessities of life; but she is also domesticated by them in turn. The Home is implicitly in her spirit, still it is to be brought out by training and practice. The woman who has a Home and keeps it is never going to get rid of this domestic process. The garment passes through her hands, she is the purveyor of food, and she has if not to make at least to transform the shelter of the Family. Still there are various gradations of this process of domestication, which may be classified in a brief survey.

(1) In the early stages of social development the wife does the whole work of providing and caring for the Family, or nearly so. She per-



forms outdoor labor, she has to wrest from Nature, by digging roots, by gathering wild berries, or by cultivating the fields, the things needful for life, while the man is the warrior or hunter or perchance councillor. The Indian squaw chops the wood, and insists upon it as her right; she has been seen to take the axe reproachfully from the hands of her boy who wished by work to imitate the white man, and to remand him to his place as a good Indian. Women still toil in the fields among civilized peoples, but it is felt that she belongs in the house, which she is to transform more and more into the Home by her presence and by her inner life. Advancing civilization goes hand in hand with advancing domestication, and the latter may well be deemed, partially at least, the cause of the former.

Woman's domestic labor now divides; at first she both provides from the outside the necessities of the Family and transforms them in the Home. Time, however, releases her from the former and confines her to the latter task.

(2) The wife, accordingly, devotes herself more exclusively to Home-making; she transforms what the husband procures from the outside and brings to her; she cooks the food, produces the clothing by spinning, weaving and sewing, and she domesticates the rude bare house, making it over into a Home. She first

Close to the woman, as she goes through this process of the Home, we have seen the man hovering around, as it were, and then helping. At first he watched over her somewhat in the distance, as defender of the community; then he drew near and relieved her of her outdoor burden, which he took upon himself; finally he gave her a prodigious lift in her indoor task, relieving her of her grinding mechanical routine chiefly by a machine. Along with her he too is being domesticated — at which process we may next take a glance.

2. *The man domesticated.* He is properly the provider of the Home, as it is at present constituted. He goes outside of it and there has his struggle for its existence; the enemy of the nation or the forces of nature he must grapple with, and not let them destroy his Home. In protecting the Family he is protecting the creative source of his people, yea of his race. He must will not only the existence but the reproduction of Free-Will, and offer himself, if necessary, as a sacrifice for such an end.

Hence the man separates from Home, from wife and child, in order that he may secure that Home and wife and child. He, too, is plainly in training, is in the process of domestication.

(1) Man's first domestication is his Marriage, his submission to the Institution, which is of

course his own act. But then the wife domesticates him too, transforms in the Home quite everything which he needs. In one way or other he receives from her hands his food, his clothing, his shelter. He may have furnished her the original crude material, and usually does furnish it, but she domesticates it and through it domesticates him. So the Home is her field of influence, the place where her spirit rules, the true *gynocracy*; the man in the Home drinks of her Institution, and participates in her soul, going back daily to the fountain-head of the institutional world, the Home.

(2) But in the Home the man is not to stay, his call is to go forth into the world, with which he has the conflict of existence for himself and for his own. Hence he is the head of the Family in all external relations, he is its representative before the law which is to determine these external relations. On this side the spirit of the man rules, and there is here an *androcracy* which has its field more outside the Home than inside. In the lower sphere man has to furnish the strength, in the higher the justice of the world. In primitive society he procures, as hunter or herdsman, the raw material of life; later he furnishes from the outside what the woman transforms inside the Home; finally when her domestic burden is too great, he relieves her by the machine,

the wild world about him to the great end of the Family, which world is thereby domesticated. A new spirit or character enters into the object of Nature, be it animal or plant, and makes it over; this spirit issues from the Home and adds a new title and a new trait to the natural animal or plant, making it domestic along with the man and the woman.

What is the source of this added element? As already stated, the end of the Family is the reproduction of the human individual as an institutional being through the Institution. As the Family transforms man, so it transforms the lower orders of Nature, whose reproduction is not now left to run wild in mere gratification, but is controlled by and filled with the new end, the Institution. Thus all Nature is to be first domesticated, then socialized, and even civilized; it is to be made to share in Family, Society, State. Let us note briefly the stages of Nature domesticated.

(1) Beginning with the animal kingdom we observe that the Home has domesticated two animals as its special guardians, the dog, and in a less degree, the cat. Then it has tamed and improved another class of animals for their food-producing qualities—the cow, sheep, pig, goat. Still another class it has domesticated for work, as the horse. Then, too, a great variety of fowls—turkey, duck, goose, pigeons, chickens. Here



we may place an insect, the honey-bee; also a fish possibly, the gold-fish.

All these specimens of animated nature were once wild, or have been derived from wild ancestors. But man, or rather the Family, has taken them and imparted to them of its domestic spirit. This is the transforming power to which all Nature seems plastic. The Home may be considered Nature's first artist, filling her forms with a new spirit which is institutional. Language has registered this fact in the word *domestic* as applied to an animal. Take the dog which has been variously supposed to be derived from the wolf, fox, jackal, or a species of wild dog; at any rate, how different the domestic breed from the wild! And how many different forms, sizes, characters in the domestic breed! Truly a formable material did the original canine stock furnish to the hands of man, similar to the block of marble in the hands of the sculptor.

How is this done? Chiefly the human Family takes to itself the animal Family, and provides for it against the accidents and strokes of savage Nature, securing to it often food and shelter, and sometimes clothing. The Home does for the animal what it does for itself, and thus gives to the dumb creature a Home, thereby making it domestic. We see, therefore, that domestication is deeply connected with reproduction; the brute, reproducing itself is most formable just

at the period of formation, and the Family transforms it with its own spirit and fills it with its own end.

The animal becomes more fertile by domestication, which looks after this productive power. Darwin says that domestication often cures sterility, and the pivotal fact of his doctrine of Natural Selection is the reproduction of the individual as moulded by nature and man. Nature gives an enormous increase, but destroys enormously through the struggle for existence. Man stops this destruction, through his protection of the reproductive power of animals and his care for the offspring. He builds a Home for his animals, in a degree patterned after and certainly derived from his own Home, and treats them with a domestic affection sprung of his own life. And the influence is retro-active. A neglected horse is apt to mean a careless husband or father; the animal Home reflects the master's own Home; look into a farmer's pig-pen, and in most cases you can tell something about his house inside. Among the peasantry of Europe the stable and the cow-stall are often under the same roof with the human household; both Families, that of the animal and of man, occupy different apartments of the same Home.

Under the rule of the Home there is a recognized law observed by the animal members; the cat and the dog, hereditary foes to each other,



learn to keep the peace of the household and endure each other's presence, indeed they have been known to help each other. Both control their predatory instinct against other domesticated animals, though they let it loose against wild prey. Thus the lower animal is brought to recognize the Law and the Institution through the Home, and it too in its way becomes institutional.

(2.) In like manner quite a fragment of the vegetable world has been domesticated. The grains (wheat, rye, barley, maize, etc.) are derived from wild ancestors; so, too, the fruits and the culinary plants (peas, potatoes, cabbages, etc.).

Here again it is the Family usually which furnishes food, shelter and protection in various ways, guarding the plant against its enemies, and enabling it to reproduce itself prodigiously. Thus the human Home secures its sustenance by looking after the vegetable Home — the garden, the farm. Man lives from the reproductive power of the animal and plant; his own body is reproduced daily from food, which is itself a product of reproductive energy. Seeds, grains, nuts are the concentrated germs of vegetable reproduction, through which man reproduces daily his body.

The Home takes delight in flowers and cultivates them for their own sake, as they reflect it and suggest it in its inner essence. The flower is the outer manifestation of the plant's own reproduction, and, having no immediately useful

ever, a deeper unity. For this unity is no longer merely subjective and emotional, but is an existent visible object, which mediates the married twain in reality. The love of husband and wife becomes incorporate in the Child, self-creative and creative of the Self. That which was implicit in Marriage, has now become explicit; the inner meaning of love is uttered and published to the world in this third person of the domestic trinity.

Already we have found that the Family, being actualized Free-Will, has as its end the reproduction of the human individual as a new Free-Will in the world. The individual first appears as the Child, who is to be born in the Family, and is to receive from it his early training. In the Child the parents return, as it were, into themselves, into their very beginning, and reenact their own cycle of existence. They reproduce themselves as sexual and as unmarried through marriage, and they are to carry their child forward as they were carried forward by the Family, till perchance he gets married, as they did. They are to give him not merely their physical but also their spiritual heritage. The great end of the Family is that an institutional Person be reproduced, not simply a human animal. The Child at birth is but the possibility of Institutions, which are to be realized in him through education.

Thus we are to see that the essence of the Child is that he is a return, yet a new and original return of the parents into themselves, into their origin, reproducing not only their bodies but also their souls laden with their moral, intellectual, and institutional endowments. A still deeper return lies in every born Child: he is the return to the beginning of his race, which he has to reproduce ideally in his own development. Very well-known has become the educational maxim: the Child unfolds as the Race has unfolded. Re-creating the life of humanity in himself, is he truly generic and belongs to the genus *homo*, being ordered in said genus by an inner classification, not by an outer one.

1. *The Child in the Home.* The Child is born in the Home, which has the most immediate relation to the new-comer. He too must be domesticated first of all; with his earliest nurture begins his domestic training. Into the Home he comes an animal, naked of body and naked of Institutions, which double nakedness the Home must first clothe.

(1) The parents have also their discipline in the Home with the infant. For them the birth of the child is likewise a new birth, a kind of palingenesis. Love is re-created in a fresh form; in Marriage the love of husband and wife was simply internal, but now it exists in an external object, which is, so to speak, both of

them. The mother loves her child, and in him loves her husband with a new love. The father too feels the like regeneration of his love for the mother of his child. They are married again by the strongest confirmation, really the soul and the purpose of the three confirmations before mentioned. Hence comes a new consecration of both to their common love, which has brought with it a new tremendous responsibility.

(2) The child in its turn unfolds into love for the parents, thus the three are united in a deep emotional bond. As the mother stands in a more direct relation to her offspring than the father, there springs up a peculiar bond between the mother and her child, which gives her the first place in his training. She instinctively seeks to reproduce in him her own devotion and self-sacrifice; her mother-love longs to see itself returned through the child. Still mother-love just by its excess, by too much devotion to the child, can produce in him quite the opposite of itself, namely selfishness.

The father is not to be omitted in the training of his child in the Home. In the man is usually found a more unbending element, that of justice, which the child has also to learn; thus he finds out what he has really done, being made to taste the nature of his deed. Obedience to law as voiced by the parents belongs to the training of the child especially in the Home. This obedi-

2. *The Child at school.* Such is the separation which now appears in the life of the child: he is removed from the Home and sent to school, whose ultimate object is to train him to an institutional life as a whole.

The Family begins soon to show its inadequacy for the complete training of the child, who is to be inducted into the institutional world freed from its personal factor in the Home. Obviously the Family can for the most part simply reproduce itself in the child, can make him domestic. But he must soon take wings and fly beyond this limitation; his destiny is to become a social being also, and to absorb into himself the entire world of Institutions. Now there is an Institution which has just this purpose, namely the school or the Educative Institution. (See the third part of the present work where the Educative Institution is specially treated.)

So the child has to be sent out of its home to school, in which the parent with his love is not the ruler, but a new kind of authority. He begins to make the transition from the law of love to the love of the law. Obedience is not so much to the person as to the Institution. The school is certainly not to banish love but to fill it with a new content, which does not displace, but complements domestic love. The day on which the child starts to school, and separates him from the parental Home to enter the educative Home,

may of course be brought about in other ways besides that of the school.

The child sooner or later, returns home, but he is no longer a child. He has vindicated his independence, and in that light we may look at him for a moment.

3. *The free individual.* From birth the child has been in training for freedom. The mother even in her play with the child is really making him independent of herself. She calls forth his endurance, his manliness, his selfhood, in fine every trait which develops a self-reliant character. In the school begins the actual separation from Home, which, at first for brief periods, at last becomes complete. Having received the training of the Home and the School, he is a free man, and is henceforth to be trained by himself in his grapple with the world.

Though he return to the paternal roof, he is no longer the child at home, nor the child at school. He has graduated from both. He is a free individual, yet with the new task of freedom. Through education, domestic and scholastic, he possesses ideally in his soul the whole institutional world; his new task is to make actual by his deed and to re-create in his life this world of Institutions. He is not to live simply an individual existence, but an universal one; though he be a free individual, he is not actually free, his freedom is actualized only in and through Institutions.

The first of these Institutions is the Family, which our free individual is now to enter. But this brings us back to Marriage, which, we may remember, was the starting-point of the Family. Thus we have gone through the domestic cycle whose end has returned to its beginning. Marriage, having made the Home, having begotten the child and educated him into independent manhood, has reproduced itself. Such is the completed process of the Positive Family.

But with this completion of the Positive Family an element of dissolution enters the Home. The free individual, offspring of the Family, separates from it and thus begins to break it up. There are all grades of permanence in the Family, from the American to the Chinese. In the latter, even the dead parent has his place.

Still further, the formation of the new Family has a tendency to dissolve the old, which indeed has lost its substantial purpose when it can no longer rear the child. The free individual must actualize his freedom, and so must quit father and mother, and establish his own Family. The acorns fall and leave the parent tree stript, each is itself to become a tree.

But the free individual may use his freedom in a wholly different way, he may refuse to establish his own Home, he may hold himself aloof from the Family, he may prefer to keep to himself his free individuality. Thus he becomes

negative to the Family in asserting his personal freedom, which he declines to make institutional by a domestic life.

Thus at every stage of the process of the Family there is a destroying element which intertwines itself in the movement, and which lies in the very nature of Free-Will. The result is a fall or descent of the Family in the midst of its very bloom, a tendency to undo itself and go backward to the primal starting-point. No treatise on the Family is complete without taking into account this negative element permeating its organism at every joint. Moreover we must see the place of such a phenomenon in the movement of the whole Institution.

II. THE NEGATIVE FAMILY.

Here we must reckon with all the adverse forces which tend to dissolve the Family. They will reveal its negative process, which is indeed inherent, as long as man possesses that marvelous gift of his called Free-Will, and realizes it *freely*. The recompense comes to him whether or not he will actualize that Free-Will in an Institution. If he does not, then the counter-current of negation sets in, and he need not stop till he reduces himself back to the merely natural individual, whom Rousseau and others deem the truly free man.

Still the Family may be destroyed from the outside also, in the simple process of Nature. Death keeps his reckoning with the Family, often in the most remorseless fashion, sweeping down not only the aged but also the young. Particularly the child is his prey, the very object and hope of the Family; the old tiger loves to lap the blood of infants, of whom nearly one-half die before the age of five years. Such is the element of external Fate which perpetually overhangs the Family.

Thus we are compelled to look at the Family in a twofold aspect, positive and negative, constructive and destructive; alongside the Institution as it exists in its highest form is a descending current which is carrying it back to a state of nature, to its physical beginning. Within the monogamous Family we behold an incessant reversion to former stages.

These various negative forces working upon and in the Family we shall seek to order in a rapid survey for the purpose of bringing out the psychical connection of the phenomena. The Family may be broken up from the outside, it may be dissolved from the inside, it may be perverted into an Institution just the opposite of itself and utterly destructive of its end. These are the three stages of what we call the negative Family in a general way, embracing all the destructive agencies which are connected with the Institution.

I. THE FAMILY ASSAILED FROM WITHOUT. As the members of this Institution are human and mortal, they are subject to the external forces of Nature. But just through its own natural growth the Family is separated and broken in twain. Still further the individual may keep aloof from the Family. In all these cases the inner element of domestic life, love, is not involved, at least not directly.

(1) Death is the most immediate of these assailing forces. It may come at any time to any member; still in the due course of nature the aged are taken and their Family comes to its end. But also in the due course of Nature the new Family appears.

(2) This produces a division into two Families, the old and the new, the latter growing out of the former and taking away its young life. The domestic cycle blooms, throws off its fruit, and decays in a generation or two, like the vegetable cycle which may last only a year. So this very process of life bears in it the end of life, and the Family separates into two Families, the ascending and the declining.

(3) But the main negative force undoing the Family lies in the free individual, who, when ready, refuses to enter the domestic relation. To be sure he has his grounds, sometimes sufficient, but mostly insufficient, for not assuming his share in the institutional task of humanity.

Negative is his conduct, whatever be the reason ; if all were to do as he does, there would be no Family, and soon no human race. Thus he gives a blow to the Institution from the outside like that of Fate, though his separation from the Family be simply passive. Such a person, by refusing to enter the grand institutional movement of mankind at its starting-point, denies his own principle of existence at its fountain-head.

Celibacy may, of course, be founded on good reasons. Conscientious people have been known to renounce love and even to break off a matrimonial engagement on account of an hereditary taint in the blood, such as insanity, consumption, scrofula. They renounce the Family for the sake of the Family. Then the ups and downs of life may turn marriage down, even after one or several fair trials. But the great rule is that every individual get married, and thereby become a truly free being, that is institutionally free. Unmarried he can be capriciously free, but such freedom is logically at the expense of his race.

Religion has sometimes felt itself compelled in certain cases to enforce celibacy upon its votaries — a phenomenon which has appeared both in the Orient and the Occident. When the initiate of a given class (priest or monk) enters the divine Family, he must renounce the secular Family, between which is supposed to lie an inherent contradiction. Whatever be the ground

justifying monasticism in some ages and countries, it will hardly hold for the modern world except in exceptions.

Such are, in general, the negative forces assailing and destroying the Family from the outside — forces coming from Nature (in death), from the Family itself (in its growth), and from the Individual (through his abstention), who can destroy like Nature. Thus the latter has shown a negative power which is next to be seen at work inside the Family, after the marriage-tie has been formed.

II. THE FAMILY ASSAILED FROM WITHIN. — Already we have noticed the unity of the sexual pair in Marriage, which unity properly springs from and rests upon an emotion, love. This inner bond of the Family can be assailed by the married individual, as he (or she) is still a self-determined being; in the Institution he can still refuse subordination to the Institution, and break the bond in twain.

Thus Marriage dissolves into its original elements, the two sexual individuals, and the attraction of love is succeeded by the repulsion of hate. The union which was sealed by the three Confirmations is torn asunder by the destroying agencies being waked up, which were put to sleep by love and its institutional consecration.

At this point we enter the chief problem of the Family, especially of the monogamous Family.

How shall the bond between the sexual twain be kept pure and permanent, and thereby fulfill the end of the Family? Being twofold primordially, it has always the tendency to reversion, which can be provoked into activity in various ways. Whereof we may note the following: —

(1) A new emotion may be roused by a new person, who appears in the intercourse of human life. Thus Love may assail Love, the institutional feeling may be attacked and undermined by the very inclination whence it arose. This is the grand hazard in all Marriage. Other individuals are always crossing the path of both husband and wife, and exciting new emotions and new affinities, which may become virulent and disintegrating to the union already formed.

Such is the everlasting exposure of the domestic Institution to the chances of the world on the one hand and to the changeful subjective nature of the individual on the other. A return to that inner starting-point of the Family is always possible, a reversion, as it were, to its birth. To be sure duty, honor, religion ought to suppress the rising demon, but may not be able. Incompatibility between the husband and wife has usually its source in this third person who has secretly taken the place of one or the other.

Literature, especially in the novel, has held up to man the slow dissolution of the married pair through the rising emotion which overturns the

Family. In this respect the novel of all novels is Goethe's *Elective Affinities* (*Wahlverwandtschaften*).

(2) Divorce is the complete outer manifestation of this inner or possible separation. The law is invoked to undo that which it has done; the State as the Institution which is to make Free-Will valid, is called upon to release each party from the common promise, when the inner foundation of Marriage is destroyed. The union may become completely destructive of Free-Will in the individual, then the law has to step in or fail of its purpose.

Divorce is, on the whole, a phase of the great movement of freedom, though it certainly can be abused. Doubtless the woman receives the greater benefit from divorce which has been made easier chiefly in order to protect the personality of the wife, when she is the victim of cruelty, drunkenness, or neglect on the part of the husband. The Family is to actualize Free-Will, not to destroy it; when the latter happens, the State has to perform its duty, which is to preserve Free-Will. The law of divorce should not be too lax, nor too strict. Agitation to limit divorce is well enough, but this is not to be absolutely prohibited. Divorce within proper bounds has a tendency to prevent worse things than itself; often the illicit union will be formed if the legal one is impossible, as such a

dom, but really it is a relapse to the first caprice of passion. Free Love is not merely an emotion, but a doctrine which is defended with argument. It affirms that Marriage, at least monogamous Marriage, is a failure; thus it becomes negative to the institutional Family while seeking to realize anew the Family. Free Love takes many forms, low and high; in its highest form it endeavors to secure the permanent element of the Family by a new society or community removed from the ordinary institutional life of man. Not only a new domestic and social order but a new religion oftens springs out of this tendency, or possibly it springs from the religion.

Mormonism is a curious reversion to the polygamous Orient in the heart of the monogamous Occident, accompanied with a new political and ecclesiastical organization, which was intended to reform the evils of Western civilization, as its claim runs.

Communism has as its primary purpose the abolition of private property, but often it includes also the abolition of the Family as an independent Institution, whose place is taken by the community. The great end of the Family, which is the reproduction of the institutional person, is transformed into the reproduction of the communal person, the child being born into and reared by the community for its end. The most famous and most successful as well as most re-

volutionary of all these communistic schemes is (or was) that known as the Oneida community, whose history, however, is properly a phase of the Religious Institution.

Thus we see generated in the Family negative forces which turn upon it and seek to destroy it. Such a negative force may spring out of its emotional fountain, love, and carry this inner separation forward into an outer legal dissolution of marriage. But the institutional side of the Family also may give rise to a destructive movement which aims to abolish the Family as such and to assign its function to another Institution. The monogamous Family is declared unable to fulfill the purpose of its existence, and therefore must be supplanted by some arrangement which can. But the unquestionable tendency of communism in the matter of wives is the following.

III. THE PERVERTED FAMILY. The negative sweep of the Family ends not only in destruction but in organized destruction. A domestic Institution rises whose end is to destroy the end of the domestic Institution. The individual, specially the woman, becoming an outcast from the Family, is still going to have her Family, in accord with her domestic nature, yet directly hostile to the real Family. She still makes a Home, but it is a negative Home in opposition to the true Home. Here we behold that phenomenon commonly known as "the social evil," which

is an organized Family with its Home whose purpose is to undo the Family and Home.

Thus the positive and negative elements of the Family have developed into their fiercest dualism, standing front to front in conflict. Both are present everywhere, though in urban life the Perverted Family is most pronounced and undisguised, seeking to annihilate the institutional Family by destroying its end, which is the reproduction of the institutional individual. This Perverted Family is the culmination of what we have above called the Negative Family, which now has its own active domestic organization, and is the complete antithesis of the Positive Family.

Here, too, we can discern several stages which take the form of lapses or reversions to previous less advanced conditions of the Family. In all societies we note a downward development of the Institution by the side of and in a struggle with its upward development.

(1) We may place as first the monogamous lapse, in which the sexual pair come together in a perverted union, yet remain faithful to each other, one to one in the bond of love it may be, yet outside the Family. This is usually the most subtle, most hidden, and probably the most pernicious of the forms of the Negative Family. Two households, as it were, the one institutional, the other anti-institutional; each

also monogamous, taken by itself; thus is the human being torn in twain, his heart on one side, while law, duty, and conscience are on the other. The case may happen and only too often does happen that the emotional and institutional elements which ought to be united into one Family are separated into two Families, the open and the concealed, the acknowledged and the unacknowledged, the confirmed and the unconfirmed, one of Law and the other of Love.

(2) A further descent is the polygamous lapse, which has indeed already shown itself secretly in the previous stage, when, for instance, the man or the woman has two households, or belongs to both a positive and a negative Family. But the complete manifestation of this lapse is seen when the sexual individual renounces all fidelity to the one person, when the woman drops down to polyandry (many men), and the man to polygyny (many women). Thus the monogamous relation is completely negated.

We shall see in the next section (on the Evolution of the Family) that all these forms of polygamy appear in the historic development of the domestic Institution. In such case they belong to the positive progress of man toward the higher Family; but when man drops back into them from the higher Family, they are turned into the movement of his descent, and what was once a stage of advance becomes a

stage of retrogression. The reversion is the perversion; to go back to polygamy from monogamy is decadence; to rise to polygamy out of mere promiscuity of the sexes is progress.

(3) Herein we reach the last stage of descent—sexual promiscuity. Such is the name which investigators have given to the primal condition of the human animal, that potential state in which the first germs of the institutional Family begin to appear. But as a reversion of the monogamous Family it exhibits man in the most degraded social condition, he has sunk not to animality but to bestiality. For animality may mean innocence or even ascent, but bestiality means the fall, truly the fall of Satan from the top to the very bottom. The dog as dog is an animal simply, and we let his instinctive promiscuity pass, but man as dog is a beast, whom Dante transforms into a monster part human and part animal, and puts down into the Inferno.

In most communities, certainly in every large city, is a patch given up to sexual promiscuity, which seems able to assert itself along with every advancing step of civilization. So powerful, so inborn in human nature is this tendency to reversion, that sometimes one thinks that it increases with the increased tension which comes with all higher evolution. What to do with this plague-spot is a chief if not the chief social problem of modern reformers. Sometimes it has been sup-

pressed with violence, but then the poison has been found working outwards into healthy portions of the social organism, which seems always to have corners just ready to be infected and on the point of reverting to some transcended stage. In such a tension do we live and hover between the upwards and the downwards of the Family.

Thus we have traced the negative forces at work in the Family and have seen it revert in a descending line to its original sexual units, man and woman. The domestic Institution is continually being resolved back into its very beginning, which process is going on in the midst of our highest civilization. Are we then doomed to revert to the animal, and in such a cataclysm are our spiritual acquisitions destined to be lost? There can be little doubt that certain races have so reverted, leaving a few faint signs of their civilization behind in the works of their ancestors.

But with all the foregoing facts granted, there is still an answer to this pessimistic view of human development. Along with the before-mentioned negative forces of the Family is found another energy which is continually overcoming them, turning negation upon itself and thus transforming it into the positive principle. The Negative Family must at last serve up its own inner character to itself, must destroy its own destructive element. This is essentially the movement of Evolution, which has been so fully

taken up by the soul of the present age as one of its prime spiritual needs. Accordingly we shall now look at the Evolution of the Family, in which we shall see every previous negative stage of the domestic Institution overcome from within, self-undone and transcended, whereby is revealed the genetic history of the Institution.

III. THE EVOLUTION OF THE FAMILY.

We have just witnessed the process of descent and disintegration which is at work continually in the Family, as it exists in the most civilized societies. This destructive side is now to meet with a constructive, ever-progressing principle, which is the grand modern talisman of thought and science—Evolution. As we had a fall, so now we are to have an ascent, an overcoming of the negative energy just unfolded. If man can drop back to the animal out of his institutional heritage, he can rise from the animal, has indeed thus risen. Evolution is the real answer of the age to denial, to skepticism, to pessimism, being a natural history of the human race transcending its own negative forces.

Still Evolution is not the complete process of the Institution, but a phase or stage of it, as we have already set forth. It cannot be left out of the complete treatment of the Family, yet is not

by itself the complete treatment, as some one-sided evolutionists seem to think. Indeed, it is meaningless as a method or as a thought without the corresponding descent or disintegration; moreover it takes for granted a positive, more or less advanced condition of the Family toward which it has moved and is still moving.

Evolution, therefore, we place as the third stage or phase in the total process of the Family. We shall find in its movement the idea of man's return to his true estate; we, contemplating the doctrine of Evolution, behold the restoration of man and of the social order out of their threatened dissolution. It is not simply a scientific fact, but it has a power of spiritual healing; through it we see a continual rise and return to the positive condition of the Family; we see not merely the generation of the Institution, but also its regeneration, which is, first of all, to take place in our hearts, and to become a part of ourselves.

Truly a spiritual catharsis has come to our age in the doctrine of Evolution, which may almost lay claim to being a new Gospel. It has passed out of the hands of the scientist, and has entered the spirit of the time as a renewed faith in the destiny of the race, saving many earnest souls from pessimism and despair. It makes for freedom, we hold, carrying Nature herself always up toward the self-determined. Evolution is indeed

variously read by its supporters, some will see in it only the iron necessity of physical law. But it surely points to and in fact presupposes a Will, an Ego at the center of all things. It calls for the complete circle of which it is the segment, and such a circle must ultimately be self-evolved, in fact the totalabsolute Self.

Coming back to the Family we found that its dissolution in the previous stage ended in the natural individual and reduced man to his starting-point. Now while the Family has this backward movement in modern society, this tendency to drop down to its primitive unit, to its beginning, equally certain is it that the Family has shown the counter movement in a much stronger tendency, the rise from the physical individual of nature to the institutional individual of spirit.

This very negative movement of the modern Family involves the positive one, the lapse must have its counterpart in the ascent. Hence the present upward movement is the negation of the negative forces already set forth; the history of the Family is just the overcoming of the destructive might of nature, passion, appetite — is the transcending of the lower more inadequate stages of the Family.

Much attention has been paid in recent years to the Evolution of the Family by a number of patient investigators, and an enormous mass of facts has been collected. Naturally there have

been various attempts to organize this decidedly recalcitrant mass into an ordered Whole, which is to take its due place in the science of Institutions.

In the rise of the Family, we behold three main stages, which have an inner relation of growth, and which we shall epitomize before proceeding to a more detailed exposition in the following outline: —

I. *Natural Monogamy*; this involves the union of one male and one female during the pairing time, during gestation, and during the helpless period of physical infancy.

II. *Polygamy*; the breaking up the immediate Monogamy of Nature, by having a plurality of males or females or both in the unity of the Family.

III. *Institutional Monogamy*; the return to the union of one male and one female, which, however, is no longer the Natural Family merely, but is the Institutional Family, which has passed through and cast off Polygamy.

As the sexual relation is common to man and the lowest animals, and as there are all gradations of it, one may well ask: at what point does the Family start into being? Or when can Marriage be said to exist? It is not easy to draw the line with precision, still some limit has to be seen, even if vaguely seen. As the great end of the Family is the having and rearing of offspring, so

this end must manifest itself in the pair whenever they begin to show themselves parents, though in the most primitive way.

Accordingly the Family involves the union of the opposite sexes, the duration of such union till after the birth of the offspring, and the provision for them till they are able to help themselves. As the offspring of man remains helpless a long time, the Human Family has an inherent tendency to be permanent. Then as the human child requires something far more than mere physical independence, Marriage grows to be the matter of a life-time. The movement of this growth from its natural stage up to its institutional fullness is what we shall now follow.

I. NATURAL MONOGAMY. The immediate starting-point of Nature in the reproduction of the species may be said to be monogamous; it is the relation of one to one and can be nothing else. Still further, Nature seems to choose its own, individual selects individual by an inner impulse or inclination; animals show choice in taking their mates. In man this affinity of individuals becomes more pronounced, and is called love. Out of a mass of individuals of both sexes, each seeks and finds just the one and none other. To this passion of love there rises, under provocation and sometimes almost without provocation, its violent negative counterpart, namely the passion of jealousy.



Man and the lower animals have these three fundamental emotions, or rather passions, of the Family — sexuality, love of the individual as such, and jealousy. The whole movement of Evolution will show these passions transforming themselves out of their physical manifestation and bearing man upwards into an ethical, that is, institutional life.

All three of these passions may be said to be in their very nature monogamous. They affirm decisively that this one is mine, hands off, or a fight. The chief source of the bitterest struggles among animals and among savages is Monogamy, which is always being assailed and always being defended. Nor are such struggles unknown among civilized men.

The result is that the state of Natural Monogamy is not a placid, peaceful condition of domestic happiness, as has been sometimes imagined. On the contrary, there is in it fierce conflict, coupled with deep difference and opposition. The process of natural Evolution, like birth itself, is accompanied with throes of struggle, which is manifest from the great diversity seen in the state of Nature.

The reader must always bear in mind that we are now considering the Monogamy of Nature, which is far enough from being pure and constant; on the contrary, it is very fluctuating and uncertain, being not yet made stable by Law and

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Institution, but subjected to the caprice and violence of the physical individual. Still here is the germ which is to develop into the institutional Family — the germ found in Nature herself, who may thus be declared to have a monogamous tendency; truly she has a monogamous ideal in her soul, which she will slowly realize with the ages.

The present is an undeveloped potential stage, with all sorts of exceptions and variations, yet with one advancing main movement. We shall briefly give traces of it in the lower orders of animate existence, not forgetting to mark the fluctuations sideward and even backward which are characteristic of the stage before us.

1. It would appear that the first decisive instances of the Monogamy of Nature occur among the Birds. Below them, the sexual relation of Invertebrates and Vertebrates seems to be wholly inconstant, and even parental care for the young is hardily discernible. Some exceptions have been noted by naturalists; but the general rule appears to be that reproduction of kind begins and ends with the immediate sexual instinct.

But with what seems almost a sudden spring, among the Birds Monogamy appears in a very pronounced form. Parental care of the young is shown by the mother, and also what is rarer, by the father. Both work together in building the nest, in feeding the young, even in hatching out the eggs. Both look after the fledgelings, and

defend them in case of necessity, till they become able to shift for themselves. Thus the end of the Family is attained.

Such is the first picture of Natural Monogamy, striking and beautiful, even an example to man. Brehm, the famous naturalist, declares that true marriage is found only among the Birds. The little child playing Birdling in the nest and the Mother-bird, is learning the first lesson of Monogamy, and unfolding the unconscious instinct of the Family.

It is true that not all Birds are monogamous nor are they all good examples of domestic fidelity. Very familiar is the old rooster strutting amid his polygamous household in the barn-yard. In fact, the fowls of the air will show every stage of domesticity, from the utterly faithless cuckoo laying its egg in another's nest, to the love-bird which is said to pine away and die over its dead mate, united in life and in death.

2. But when we come to the Mammals another law seems to prevail. The paradise of the Bird-family is broken up; Polygamy in many grades and forms enters the animal kingdom. The father for the most part disburdens himself of the care of his offspring; the mother, however, makes up his deficiency, nursing and providing for her young with strong affection. At this stage there is among brutes a kind of Matriarchate or rule of the mother, the father being often left out or

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protects; but he has also been observed taking a free range of the tropical forest. His stronger instinct is probably monogamous, but that does not hinder him from showing polygamous lapses. What Darwin cites in reference to a much lower animal, has pertinence in this connection; "the lion in South Africa sometimes lives with a single female, but generally with more."

The foregoing stage of the animal Family (including man) is evidently an uncertain, fluctuating, somewhat chaotic stage. We call it Natural Monogamy, since its general trend is monogamous, though amid many variations, retrogressions, and contradictory tendencies. There is yet no fixed law of the Institution, no full development of the rational, permanent element of the Family. It is a potential state, containing the future of the Family, whose threads of existence are here floating in a sea of possibilities.

There has been in recent years a good deal of discussion in regard to the beginnings of human marriage. Most anthropologists have believed that primitive man and woman lived in a state of promiscuity; there was no marriage of individual to individual, but "a communal marriage;" that is, the whole community or tribe of males and females dwelt together in promiscuous intercourse, and the children belonged to the tribe or perchance to the mother alone. Polyandry, still existent among a good many tribes in different

parts of the globe, is supposed by Mr. M'Lennan and others to imply a previous condition of promiscuity in the sexual relation.

On the contrary it has been stoutly affirmed that no such state of promiscuity has ever been found among primitive races, in the sense of being a general stage of the domestic development of mankind. Westermarck has written a book (*The History of Human Marriage*) whose chief object is to show just the opposite. He brings together a great deal of evidence which indicates that the lowest races of man as well as the highest species of animals are in the main monogamous. This view is confirmed by many of the facts adduced in Darwin's *Descent of Man*. The work of Westermarck has shaken, if not refuted the doctrine of promiscuity.

The reader is aware from the preceding exposition that we hold the view of Westermarck to be strongly confirmed by psychology. The original psychical nature of man leads him, yea drives him towards Monogamy. Those three fundamental passions, bringing man and woman together and cementing them into the unity of the Family — sexuality, love, and jealousy — are primarily monogamous, are deeply at work in the heart of the savage, and even of the animal. The inner movement of the soul thus corresponds to the outer movement of the fact which has been so copiously set forth by Westermarck in his book.



We cannot help adding that Westermarck shows one grand fatality: he has no psychology and hence no true ordering principle in his work, for his so-called scientific method is not only shallow but chaotic. Still he has given us a very suggestive piece of work to which we gladly confess our obligations.

Plainly does it appear that the soul of Nature herself, as far as she manifests herself in the domestic instinct, strives to be monogamous; Marriage in its faintest beginning, and, as we shall see later, in its most highly developed end, means the one male and the one female in union. We say that Nature strives in this stage, for Natural Monogamy is a grand striving with many turns and lapses and recoils — a mighty struggle toward an ideal end.

But this ideal end is not to be attained immediately, the Family has to pass through a new discipline. The Monogamy of Nature we see everywhere in a state of change and dissolution, being exposed to all the caprices of untamed passion, which belongs to animal and savage life. The three passions already mentioned, which primarily tend to Monogamy, easily turn to an assault on the same. The strong man of the tribe, led by his appetite or his love, will take by force the wife of the weaker man. The result is a dual condition shows itself: the chieftains have several wives in a community which is other-

wise monogamous. Indeed the number of wives comes to indicate the superiority of the ruler over the mass of his subjects, and is taken as mark of his wealth, power and splendor. Thus dawns a new stage in the social history of the race.

II. POLYGAMY. In this stage we no longer see the immediate unity of one male and one female constituting the Family, but multiplicity enters, first on the one side, then on the other, and finally on both sides — many males to one female, many females to one male, and also many females to many males. Such are the three leading forms which Polygamy has taken in the Evolution of the Family.

On the whole, Polygamy is a social advance upon Natural Monogamy, in which the married relation is so uncertain. This relation now becomes more fixed and stronger, and begins to be institutional. There is no doubt that Polygamy has been the training of mankind out of the Natural into the Spiritual Monogamy of the domestic Institution. It is the great intermediate stage in the total Evolution of the Family, and brings with it a certain degree of civilization. More peoples, who may be called civilized on this globe, are to-day practicing or permitting Polygamy by law and custom, than make up the total number of strictly monogamous peoples. It may, therefore, be considered in one sense a more universal phase of the Family than any other.

Still we must be careful always to note the reverse side of the picture: in a polygamous society very few can be practical polygamists. First, there is the limit of nature, which, on the whole, brings forth one woman to one man. There are not enough females born on the earth, or in any considerable part thereof, to supply every man with even two wives. As already said, Nature is fundamentally monogamous, and asserts her instinct also in polygamous countries. In Egypt, says Mr. Lane, not one husband in twenty has two wives. According to Syed Amir Ali, more than ninety-five per cent of the Moham-edans in India are at the present moment, either by conviction or necessity, monogamists. Indeed the custom of Polygamy meets with decided disapprobation among many educated followers of the Prophet, in spite of his example and the Koran. The same holds true of the vast quantity of humanity in China, Persia, Siam, Hindostan, and other Oriental lands where Polygamy exists (see examples in Westermarck, *op. cit.* p. 438).

In the second place, we see the decided social scission produced by Polygamy (or specially by Polygyny). Many wives become a badge of domination, of pride, of distinction. Thus a separation begins to show itself between the great mass of the People and their Rulers, and unavoidably a conflict sets in, which often involves authority and even religion. So the evolutionary pro-

cess will be seen in many phases working through Polygamy. The Orient has been and still is polygamous, but owing to contact with the West as well as inner causes, there is a strong social fermentation going on just in this sphere among its most advanced peoples.

Finally we cannot help observing the inner trouble and dissolution which must be always threatening the polygamous Family. Many husbands or many wives must mean many quarrels. The woman, educated and independent, will in the end destroy Polygamy, and this is really the wedge which has just begun to enter with might Oriental civilization.

Still it is curious to observe how deeply ingrown with human consciousness Polygamy may become. A story is told of an intelligent chief, believing in progress, but a polygamist, who "was perfectly scandalized at the utter barbarism" of living one's whole life with only one wife, and never parting from her until separated by death. Indeed such a state was lower than barbarism, it descended to animality, being "just like the Wanderoo monkeys" living off yonder in the woods and mountains. In one sense the chief was right. He had observed the stage of Natural Monogamy (seen in many monkeys and the higher *Quadrumana*, which are monogamous), and he justly deemed his own polygamous state as more advanced than that. But when he



was told that all civilized Europe was monogamous, he was deeply shocked, and could only compare it with the Wanderoo monkeys, and pity such a civilization, when placed beside his own. (See Darwin's *Descent of Man*, Univ. Ed., p. 675.)

Thus we find an inner movement or evolution in Polygamy, of which we have already noted three kinds or stages. Or we may say three forms of multiplicity in the domestic relation instead of unity — male or female manyness or both. Which of these stages is to come first? As we see the movement, the last mentioned, the plurality of both wives and husbands in one Family — is the psychical beginning, though this cannot be shown to be always the strict historical order.

1. The first stage we may name the *Consanguine Marriage*, or perchance the Punaluan; this last word is Hawaian, and is taken from the language of the people among whom this form of Marriage was first distinctly observed. It is constituted by a group of brothers marrying a group of sisters or of women not necessarily related; that is, each brother is the husband of all the women and each woman is the wife of all the brothers. Conversely a group of sisters may marry a group of related or unrelated husbands. The same form of Marriage is still found among the Todas of India, and traces of it are said to exist elsewhere,

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The preceding terms, *Consanguine*

“ was founded upon the intermarriage of brothers and sisters, own and collateral in a group.” That is, the primordial Family arose from the brothers of one Family marrying their own sisters, not severally but in a mass. This position has been strongly attacked on all sides, and is at the present time pretty generally discredited. Dr. Morgan himself admits that such a Consanguine Family as he describes does not exist anywhere to-day (p. 401), in savage or barbarous societies. He infers it from existing marriage customs, which, however, have probably a different explanation.

But the Punaluan Family does exist and must be taken into the account. “ This is founded upon the intermarriage of several sisters, with each other’s husbands, who are not necessarily kinsmen of each other.” And the reverse Family also is possible, namely the intermarriage of several brothers with each other’s wives, the latter not being necessarily related. Thus the blood of different Families intermingles in the Punaluan Family, though on one side it is still consanguine. Hence this latter term may be applied to it without ambiguity, inasmuch as Morgan’s Consanguine Family has been substantially eliminated from science.

A distinction which has maintained itself was first introduced by Mr. M’Lennan, that between endogamy and exogamy. There are many un-

civilized peoples who avoid marrying outside of their own tribe; these are called endogamous. On the other hand there are many uncivilized peoples who avoid marrying inside their own tribe, these are called exogamous. The value of this distinction is strongly questioned by Dr. Morgan (*Ancient Society*, p. 511), and it has given rise to some confusion. Every people is doubtless both endogamous and exogamous in a way; it has a limit inside of which Marriage is not customary (usually that of blood-kin) and it has also a limit outside of which Marriage is not customary (that of class, caste, race). Thus Marriage is located between an inner and outer circle of prohibition; it should not take place among the too near or the too remote. This marriageable territory for man and woman is undoubtedly widening with civilization, but the outer limit, specially of race, still exists for even the most emancipated.

In the Consanguine Family (as before described) the mother is emphatically chosen to be the maintainer of the infantile domestic Institution, since Nature points her out as mother of her child, while the father is or may be quite unknown. Now in this child centers the grand purpose of the Institution, hence rises the supreme importance, indeed almost the sole importance of the mother at this stage. Authority passes into her hands, and with it comes a

new stage of the Family, though still polygamous.

2. *Polyandry* is, in general, that form of the Family in which the wife has several husbands. It has been shown to be far more prevalent among primitive peoples than the preceding Consanguine Marriage, through which many tribes probably never passed. But Polyandry seems to show so many traces in all parts of the globe, and among so many civilized peoples past and present that it may well lay claim to being a universal stage in the Evolution of the Family.

Polyandry has two well-marked classes. One is called the Thibetan Polyandry, in which the woman's husbands are brothers; this phase of Polygamy seems to be derived from the preceding phase, the Consanguine Marriage, and is said to be more common than the second kind of Polyandry, in which the husbands are not related (called Nair Polyandry; see Giddings, *Principles of Sociology*, p. 155).

It was Bachofen, the Swiss jurist, who first called attention to the fact that "kinship through mothers only" prevailed among certain peoples of antiquity. He moreover came to the conclusion that this stage preceded the stage of kinship through males, and that there was among primitive peoples a supremacy of woman, a kind of metrocracy or matriarchate. M'Lennan and Mor-

gan entered the same field with extensive research, followed by other investigators.

These results have met with contradiction. Numerous savage tribes have been cited which do not trace kinship through the mother, but through the father (Westermarck, *History of Marriage*, p. 98). Thus it is probable that some primitive peoples have quite escaped the matriarchate, but most have gone through it apparently. There is undoubtedly a stage in Human Society which tends to Polyandry, in a more or less pronounced degree. But it does not presuppose an antecedent condition of sexual promiscuity, as M'Lenan and others have thought. On the contrary, its prior form is rather Monogamy, as we have previously endeavored to show. Still Polyandry and the matriarchate are found among all races, Aryan, Semitic, and Turanian, and in both hemispheres, though some tribes of these races seem to have quite escaped or to have quickly passed through it.

The evidence, then, compels us to accept Polyandry as a stage in the general Evolution of the Family, and also as an advance upon Natural Monogamy. The mother and child are not only recognized, but emphasized. This primary relation of the Family is separated and thereby made distinct in human consciousness. In the previous condition the stress is more upon the sexual relation, the man and woman, but now the stress

passes to mother and child — a considerable step forward in the development of the Family.

Still further, Polyandry may be regarded as the discipline of motherhood. The woman as the bearer of the child has to have her race-training to her task. She is the center of the Family with its responsibility; the mother alone now exists in a domestic sense, the father being a vanishing element, perchance unknown; the children are hers exclusively, and are called by her name (or totem) and are related to her kindred alone. Clearly the Mother of the Race is here put under training; man is to have a mother before he has a father, fatherhood being a later development as we shall see, though physically first.

Nature points out emphatically the mother, but she (Nature) is inclined to hide the father who has to be unfolded and revealed by Institutions. We can also see that the wife is now absolutely the home-maker, the home is hers, and round it the various husbands may revolve in the distance as a group of satellites. Property, too, is hers, and descends through her to her children; her own brothers having no recognized children of their own, in a polyandrous state of society, would recognize hers as their kin and give them protection and property. The woman in Polyandry would likewise have her preference, to a degree she might be able to select the father of her child — which tendency is toward the disso-

lution of the polyandrous relation. Naturally she would choose the one she admires—the strong, the heroic, the better man among her husbands. Thus the monogamous instinct makes itself valid against Polyandry. And the man of power would put in some heavy strokes for sole possession of the woman, being impelled by two of those primitive passions of the human soul, love and jealousy, and possibly by some others, such as avarice.

Thus Polyandry has in it decided elements of dissolution, but while it lasts it gives to the mother greater power than she has ever had in any state of society since. It has been called Metrocracy or the Government of the Mother, all other forms of Government afterwards being Androcracies or Governments of Men, such as democracy, aristocracy, monarchy, etc. But specially we may deem Polyandry, in the Evolution of the Family, as the grand training of the Mother to the love and care of her child, upon whom her life is centered by being made husbandless, or, what is the next thing to it, many-husbanded.

Already we have indicated the seeds of dissolution in Polyandry. Both love and jealousy will assail it from both sides, male and female. Then heredity will play in. The love of the mother for her offspring, concentrated and intensified by Polyandry, must pass to her son, who in the



course of the evolutionary cycle will also feel the mother's intense love of the child. Slowly the man, the father, will transform the Family that he too may have offspring as well as the mother, and may know it as his own. Indeed he will now evolve an institution which will make him reasonably certain of his paternity. Nature, as already said, leaves no doubt as to the mother, but she has not been so gracious to the father, who has, accordingly, to help himself out by a new social arrangement.

3. This is *Polygyny*, that form of the Family in which the man has two or more wives. The center now shifts from the female to the male who is the domestic unit; the husband is one, the wives are many. Polygyny is a social stage which is, on the whole, more advanced than Polyandry, and far more common. Its range is very great, it reaches down to the animal, yet is found among many civilized nations. Indeed the most extended of all world-civilizations is the Oriental, and it is essentially polygynous.

Again we must see in this form of society a great training of humanity unto the end of the Family. Very manifestly the father is wheeled into line and is made to take up his domestic burden. For it is not mere sensuality which produces Polygyny, the sexual passion could be gratified at an outlay of much less trouble and expense. It is the man's love of offspring, his

puts them under stringent co-
guard his paternity.

Thus the Patriarchate rises
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In Polygyny the woman is
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she gives to him, and which he in justice must grant.

In Polygyny, the father having different sets of children and wives has a training unto justice, since he must settle their disputes, their conflicting claims. Indeed, he must organize them into a kind of State, the patriarchal State, and bring them all under impartial judgment and the law. Though he be the father, he must also be the judge and the ruler. His power is absolute, and he may become the tyrant, still he has some restraint in affection and perchance in his sense of justice. The children now take the father's name, and the property is his and descends through him to his heirs. The Patriarchate has in it the training of the father into the ruler, and thus forms one line of transition from Family to State.

Moreover Polygyny is connected in the Oriental mind with splendor, many wives indicate much power and wealth. The poor cannot be polygynous even in polygynous countries. This makes a social distinction which shows in time a disintegrating power.

Polygyny has shown itself to be a far stronger and more persistent element in the Evolution of the Family than Polyandry; still it too dissolves and passes into a higher stage. The father must transmit his qualities to his daughter as well as to his son; the woman, born in Polygyny, must finally inherit enough of his independence and

love of rule to protest against her chains. She will also feel that the very purpose of the institution has reached its end when she is conscious of her womanly fidelity. And the man, growing in the consciousness of justice, must recognize the claim.

Moreover a whole people cannot be polygynous, nature forbids; only a small fraction of the total population have or can have more than one wife. Thus Polygyny can never be compulsory, a law of the nation; at most it is permissive and for the few. It belongs to the Oriental despotism, or rather to the theocracy, in which God's chosen favorites have the divine privilege of many wives.

In the Evolution of the Family, Polygyny passes into Monogamy, which must rest on trust and love. The wife is faithful to the one, not through force but in freedom, and shows a character in the West quite unknown in the Orient. It has been often remarked that the women of the Hebrew Bible are far from being an ideal set, beginning with Mother Eve. It looks as if she were in continual sullen protest against her institutional world, which brought out the devil in her nature. Woman, according to the Hebrew story, is the cause of man's fall and wickedness. There is a tendency in Oriental literature and folklore, and hence in Oriental consciousness to regard the feminine as the incarnation of the Satanic. The Eternal-womanly (*Das Ewig-weibliche*)



belongs to the Occident, certainly not to Judea or the Orient. It starts distinctly with Homer. Polygyny could not well make a good woman; we may almost affirm that it stands to her credit that in such a condition she showed her negative nature to such a degree that the Oriental man has given her a bad name.

The advance out of Polygyny is a great step for the man, but a greater one for the woman. Relatively at least she has won freedom and equality—freedom from suspicious surveillance, and equality in selfhood; for her one undivided Self she receives one undivided Self in return. This brings us to the third great stage in the Evolution of the Family.

III. INSTITUTIONAL MONOGAMY. Already we have noticed an undercurrent of Monogamy both in Polyandry and Polygyny, that is, permitted Monogamy. But now it is to become compulsory, enforced by Law and Institution, as well as sanctioned by Morality. Monogamy is for all, universal, or can be made so; it is the blessing which the whole people, high and low, rich and poor, king and subject, may share and finally must share, if they enter the Family at all. The ruler, whatever be his grandeur, must be monogamous too. Thus it is an advance in equality, in democracy, if you please; certainly a phase of individual freedom versus absolutism. Very naturally Institutional Monogamy was definitively

born and vindicated in Greece, being there elevated into a portion of the spiritual heritage of the race.

We may repeat in this connection that neither Polyandry nor Polygyny can be made into a universal principle for a nation, and hence can never be enacted into a law, which is binding on all. Just the opposite is Monogamy, which becomes universal of its own inherent power, being capable of legality. Thus we reach the stage which may be called Institutional Monogamy, since it is the law both statutory and moral. The first stage, that of Natural Monogamy, is the immediate monogamic impulse of Nature; this remains, but no longer as rude physical desire, being now mediated through the Institution.

A great period in the history of man it was when Monogamy permanently arose and became institutional. Not in a day was the transition accomplished, still the point in time and place can be distinctly marked. Europe begins with Institutional Monogamy, which is more than any other fact the salient characteristic of Occidental civilization. The Family changes wholly when it passes out of Polygamy into Monogamy; the woman, the child, the father, are transformed by the new domestic Institution, the basis of all other Institutions. The great change can be summed up in the statement that man and woman too can now become free, institutionally free.



It is the enduring glory of the old Greek world that it established, proclaimed, defended, and fought for Monogamy, and thus made the spiritual passage out of polygamous Asia into monogamous Europe. Greece was born through the Trojan War which was waged for the restoration of Helen, the one wife, to her husband, when she had been stolen by an Oriental prince. The whole Iliad rests upon the conception of the monogamous Family, which has been violated by Troy, but is asserted by all Hellas with its army and ten years' war against the Trojan city, which will not give back the wife on demand of the Greeks. Priam, ruler of Troy, has a dubious, if not a polygamous, household, though Hector and Andromache are supremely monogamous. But Hector hates the deed of Paris, the seducer, advises the restoration of Helen, and thinks his country wrong, though he fights in its defense when it is assailed. Thus the great poem which opens the Occident has as its underlying institutional theme the monogamous Family, showing the violation thereof and the punishment of that violation. The Iliad sings the prelude of European civilization, attuning itself to the keynote which throbs in the tale of Helen, whose theme is the restoration of the one wife to the one husband.

When we look at the Odyssey, we find the same fact intensified. First of all is the fidelity of the wife Penelope, who is put to the hardest trial

possible, but never flinches in her devotion to her husband. Here the monogamous tie is celebrated in the woman beyond any example in literature. Of the same character is Arete who is the womanly soul of that ideal Phaeacian world, hardly yet realized in these days. Nor has the old poet spared the guilty wife — witness the fate of faithless Clytemnestra.

It may be said, therefore, that Homer has written the Bible of Monogamy for the Occident. In this regard he has been supremely the educator of the European consciousness. He first assigned to the woman her true position in the Family, and flashed the outlines of her character upon the future, so that she is still fulfilling his prophecy. Incalculable has been his influence in moulding the domestic Institution of the Occident, and along with it necessarily other Institutions. We go back to the old Greek bard, and, after communing with his shapes, we feel often compelled to say: Our age has not yet altogether overtaken Homer.

As the Hebrews wrote the Bible of Monotheism for the Occident, so Homer wrote the Bible of Monogamy for the Occident. We are, indeed, the heirs of both, yet we have rejected a part of both inheritances. The Polygamy of the Hebrew we cannot accept, nor can we accept the Polytheism of Homer. The religious Bible belongs to the Semite, the secular Bible belongs to the



Greek; both are fountain-heads of our institutional world, which has just these two main streams, secular and religious. The Greek had many Gods, but insisted upon having one wife (as in the story of Helen); the Hebrews on the contrary had many wives (as in the case of Solomon) but insisted upon having the one God. Christendom has accepted the unity in both instances and rejected the multiplicity. Homer, therefore, has gone in advance and set up for future civilization the ideal of Institutional Monogamy. We may next briefly note how this ideal has been realized in the historic fact, by taking a glance at the chief peoples of Europe since Homer's time in regard to the present matter.

1. If Homer be assigned to the legendary age of Greece, it will have to be confessed that the historic age of that country fell behind its poet's ideal. At Athens there was a strict Monogamy by law and custom; but the wife was secluded in the home, attending to the round of domestic duties, while the husband often indulged in a good deal of laxity in his sexual relations. The prominence of the Homeric woman as the upholder of the Family quite vanishes in later Greek life, though Attic tragedy sometimes recalled her former independence, as in the *Antigone* of Sophocles. Plato in his *Republic* proposed to reconstruct entirely the position of the

of Monogamy — which fact ground of his opposition to assigns another. Here the than the philosopher.

In Rome also the monog vailed, and the Roman wife, subject to her husband, had a and authority. The Roman went to pieces with the dissol lic, and from the same genera

2. Passing out of Heathen dom we observe a dual positio side of elevation and a side purification of it on the one l agement of it on the other.

ment very meager are the sta in reference to the domestic I he evidently regarded it as mo a tie not to be dissolved exc infidelity on the part of husb Paul has a low opinion of wor

Institution, and their example went over into the Church.

In early and medieval Christianity celibacy began its domination, which was carried to such an extent that holiness was conceived to be inconsistent with the domestic Institution. There is no doubt that religion took a strongly antagonistic attitude to the Family; the entire hierarchical organization of the Church became celibate. It is true that the clergy placed upon marriage certain restrictions which tended to Monogamy as well as to the permanence and purity of the married relation; but it was all done from the outside with a kind of toleration and condescension on the part of the priesthood, who did not and could not set the example to their flock in their lives. In fact the confession must be made that marriage in early heathen Greece and Rome was a more profoundly religious act than in the medieval Christian world. Logically the doctrine of celibacy means the extinction of the human race in proportion to its holiness; to make man good he must be destroyed.

Against this negative tendency of the religious Institution rose a mighty reaction in course of centuries. In order to save himself man returns to antiquity and revives its secular Institutions with its culture and its freedom. This brings us to the next stage.

3. The Reformation was specially a new birth

of the Family, for which it did more than for any other Institution. With this renaissance of the Family came a renaissance of humanity, a fresh humanization of the world. Celibacy in particular was cast off as hostile to man; the Family was lifted out of its antagonism to the holy life, and through it religion was made to stream over into the secular world and assist in its progress toward freedom.

The great poet of this renaissance is Shakespeare, who has given expression to it more completely and more beautifully than any other writer or artist. In his portrayal of the character of woman and her devotion to the domestic Institution, he recalls his eldest poetic brother, ancient Homer. In Shakespeare's comedies, marriage is the grand end of Love, which thus finds its fruition in the domestic Institution. In one of his dramas, *Measure for Measure*, he brings directly before us the above-mentioned institutional element of the Reformation; a monk and a nun are introduced, who, however, have to return to the secular life from which they have fled, in order to purify it and impart to it their virtue. The outcome of the play is that they marry each other, wherein monastic celibacy is shown passing over into the domestic Institution, in which is to be found the new holy life.

The preceding view of the Family belongs chiefly to Northern or Teutonic Europe, in which



the Reformation prevailed. In Southern or Latin Europe the aspect of the domestic Institution is somewhat different and it is certainly weaker, less prolific, less influential. Particularly in France the Family seems to be losing its reproductive power, whatever be the cause.

The future development of the Family will probably continue on the lines of Institutional Monogamy, which insists primarily upon the relation of one man and one woman, protecting and defending the same by law. New problems are thrusting themselves upon the domestic Institution, particularly from the side of the woman, whose position in a number of important respects is changing in the modern era. Woman, especially in America, is now being educated on a par with men; the social vocations are thrown open to her on every side. Still her chief vocation must remain that of being the mother of mankind. This limit is drawn so firmly upon her that there is no escape. The Family must continue supremely her Institution, and in it she must find her true freedom. Of course there will be exceptions, the ups and downs of life may turn her away from marriage, and she must be allowed to choose freely whether she will or not take upon herself her sex's main burden. The complete institutional freedom of the Family demands that her Free Will must will the reproduction of the Free-Will, which has been stated

Such is a brief statement of Monogamy, as it has unfolded in civilization. Its first prophetic utterance is in the mouth of ancient Homer, who has set the famous ideal for all succeeding ages. Through his female characters, the history of Western literature begins, for without woman there is no Occidental civilization, not in any universal sense. Greek and Roman, through the Middle Ages and Medieval periods, Monogamy has been the institutional basis of the Family. It has maintained its present development, and has again reached our starting-point. Family.

Nor must we forget that there is no monogamy where it attained its monogamy, but only through a long training in domestic relation. These have been treated in the preceding Evolutionary stages, whose manifold forms we need

ing the total movement of the domestic Institution. Now as the Family is the source of all Institutions, so this movement will be found in them all, and ordering them according to its fundamental stages. The Family transmits its psychical organization also to its institutional progeny.

1. From the preceding exposition we see that the development of Institutional Monogamy has taken place chiefly in the Aryan race. Yet this characteristic is not racial, for many Asiatic Aryans are polygamous. Nor have all European Aryans been monogamous; the ancient Germans, Slavs, Scandinavians practiced polygyny. Not till the Aryan race had been passed through the Greco-Roman alembic, was Monogamy secured to civilization. Even since then, however, many relapses have taken place. Christianity has not infrequently tolerated polygyny; St. Augustine has expressly said that he did not condemn it, and Luther allowed Philip of Hessen to marry two women, "since Christ is silent on the subject of polygyny." The Merovingian kings practiced it, and royalty has hardly abandoned a certain form of it to-day. After the terrible destruction of males during the Thirty Years' War some German states legally sanctioned bigamy (see Westermarck, *Human Marriage*, p. 434), which was a heathenish Teutonic relapse to the Germans of Tacitus. Institutional Monogamy

is, therefore, not Aryan, not European, not even Christian originally, but belongs to Greco-Roman antiquity, which made it the foundation stone of all future civilization of the best form. This is not saying that both Greeks and Romans did not often violate its principle.

2. The various stages of relapse in the Perverted Family (see third phase of the Negative Family) are reversions from former stages of the Evolution of the Family, wherein we note that what was once progress becomes later retrogression, and unethical besides. The woman, who, in a monogamous society, lapses to polyandry, is unethical; the same is true of the man who, in a monogamous society, goes back to polygyny. Thus we observe that Ethics has ultimately an institutional origin, and the moral conscience is really a product and growth of the development of Institutions, which becomes an organic element of every normal Self. The supreme virtue of man is, accordingly, what may be called institutional virtue, that virtue whose habit is to will institutional Will in its full actuality.

3. There is a dispute among naturalists as to whether the higher Quadrumana are social, whether they live in gangs or in pairs, or even lead solitary lives for the most part. The Gorilla is declared to be not gregarious, and also the Chimpanzee, by competent observers. The

Ourang-outang is well-known for his solitary habits. It has been, accordingly, supposed that our fruit-eating, half-human ancestor must have had a good deal of the same character. In fact many of the primitive sorts of mankind show to-day a total lack of association beyond the Family; no tribe, no communal life, or only the faintest traces thereof can be found.

It may, therefore, be said that it is the Family which trains man towards and into Society. He must first be domesticated ere he can be socialized. Already we have noted the part which domestication plays in every Family whose origin dates from to-day in civilization; every man and woman after being married have to go through the process of being domesticated. But the race also has gone through just that process too, starting (let us suppose) with some frugivorous anthropoid ape roaming the primeval woods in solitary selfishness, gathering and eating nuts and berries and wild fruits. So sorely does such a being need domestication, and he gets it through untold æons of discipline, till he at last becomes not only domestic, but also social. In a certain degree every married pair has to pass through afresh this training of the race.

4. There is a great people, reputed to be nearly one-third of the human species, also highly civilized in many respects, which has never fully unfolded beyond the Family into the other secu-

lar Institutions. The Chinese have a vast State, but it is theoretically, and, as far as possible, practically one Family, at whose head stands the father, the emperor, who is absolute, and who regards the people as his children in tutelage. The all-penetrating virtue which is inculcated by education in Confucius and practiced universally is domestic affection (*pietas*), which undoubtedly has its place everywhere and has its beautiful side always, but which in China quite supplants other virtues and stifles free development, in fact collides deeply with Free-Will. The son, even when married, is under his father, and his father under the grandfather, and the latter, if alive, is under his dead ancestors. The Family is doubtless the primal institutional unit, the germinal cell out of which all Institutions have unfolded, but China seems to have taken this unit and crystallized it into one enormous homogeneous mass of cells with little or no inner development into other forms of institutional life. This is the peculiarity of Chinese civilization as distinct from Aryan.

Still not without opposition has all this taken place even in China. Confucius and Mencius inculcate the right of revolution along with their doctrine of filial piety; the parent must do his duty, that is, must keep his son under, else the latter will rebel. There was once a Chinese emperor who sought to destroy all books, all

records of the past, and have China begin over again, but he did not succeed.

5. In Marriage, if the union be as complete as it ought to be, it must cement the twain outwardly and inwardly in a triple fashion. First there is the unity of passion, the physical element. Secondly, there is the unity of emotion, in which the two souls are one — love. Thirdly, there is the unity of intellect, in which Thought itself gets married and gives up its isolation. Not only the body but also the heart, not only the heart but also the head is to share in the domestic Institution, when the Marriage is complete.

The absence of any one of these three elements makes the union less strong. Physically a good basis for Marriage is not given if the man or woman be decrepit, deformed, or afflicted with the taint of inherited disease. The vast mass of marriages must rest mainly upon the second element, love, which is the emotional unity, and which ought to be permanent, yet has to be renouncible, as experience shows. But in the modern world and specially in the Occident, the third element is rising into prominence, chiefly because of the higher education of the woman, who is inclined to look with favor upon the man that can satisfy her head as well as her heart, she insisting that her whole Self must get married and not a part of herself. The cultured woman must be wedded in her culture, otherwise there

oftener the woman after marriage
study and reading into a
which shakes or even breaks

We have called this thing
modern one, yet it occurs
in antiquity. Plutarch has
of Brutus, who shared with
study of philosophy, and
the secrets of his brain with
the conspiracy against Caesar
has picked up this trait of
of *Julius Caesar*, and set it
prominence, and with a pre-
the coming woman. She is
her husband's thoughts, and
excluded from them, if she
intellect also, "Portia is Brutus
wife." A stunning sentence
recent counterpart both in woman

6. The woman must also be
institutionally free: she must



actual. The woman in her supreme function must be a Free-Will producing Free-Will; her freedom is what creates freedom in her descendants; an enslaved woman cannot well give birth to free citizens. The mothers of the people, willing the existence of Free-Will in and through the domestic Institution transmit their character to their sons and bring forth a nation of freemen. Of course the father is also to have a hand in this business.

7. In polygamous society we have seen the man carefully secluding the woman and compelling her fidelity by many an external precaution. It was the hard training of the woman out of the preceding stage of Polyandry, and her preparation for Monogamy. Nature secures motherhood, but Institutions have to secure fatherhood. Here lies the reason why monogamous society still punishes the woman's infidelity more severely than the man's. She is the guardian of the man's blood, of the true descent from him, whereas he is not the guardian of her blood, of her lineage. The wife can give to the husband his own son, or another man's son, if she is faithless; but he can never impose on her another woman's child, whatever be his infidelity. In true Monogamy, of course, the husband should be as faithful as the wife.

8. The Renaissance was the new birth of many things, among others of the Family, which then

rose out of its somewhat discredited medieval position. The result was that the Family began building a new Home, a worthy temple for its indwelling spirit; hence domestic Architecture sprang into existence. The palaces of the great Italian Families in Florence, Rome and Venice have made an epoch in the artistic construction of the private residence which has continued its influence down to our own day. For the Family as a free Institution must also build its dwelling-place artistically as well as Church or State.

9. The Literature of the Family has been alluded to once or twice in the preceding account, and it perhaps constitutes the greater part of human writing. Indeed the Family is probably the genetic source of Literature as it is of all Institutions. Love has begotten song and its many forms, and still drives the human being to utter himself in exalted speech more powerfully than any other emotion. The generative Institution has generated poetry naturally, in order to express its deepest character.

With Love rises the need of expression and of mirroring the Family to the individual, who thereby becomes aware of its principle and its movement. The young man and the young woman seek to be conscious of the Family; it is that toward which they are going, and their strongest instinct is to know their relations and their responsibilities in that Institution. Now there is a



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realm, in fact, an Institution whose function is to reveal themselves to themselves, and therein to bring to their consciousness the nature, the duties and the conflicts of the domestic Institution, and indeed of the entire institutional world. This is the main function of Literature and Art, both of which we shall later see to be phases of the great Educative Institution, whose chief object is to reproduce and keep alive and active in the human soul the spirit of all Institutions, and among them specially the spirit of the Family.



CHAPTER SECOND. — SOCIETY.

We have at present reached the second stage in the total process of the Secular Institution, of which the first stage has just been given — the Family. The Will now utters or realizes itself in an object which thereby becomes Property, or *the willed Product*; here we note the primal psychical act of separation in the present sphere. This willed Product, however, is to be passed through Society or the Social Whole in some form, and returned to the individual for his sustenance. Thus his bodily and other Wants are *mediated* through the Social Institution, instead of being gratified *immediately*, or on the first impulse. By means of such an Institution, not one man

alone can live, but all men can live together, and mutually help satisfy one another's needs.

The social Wants have been usually summed up as those of food, raiment, and shelter. Three outer coverings of the inner Self we may regard them; the body is a covering which is reproduced by food, raiment is a covering for the body, and shelter is a covering for both, that is, for the body clothed. So the Self surrounds itself with three external layers in succession, which constitute its fundamental Wants, whereby it is made to actualize itself in Society, and this may be deemed its deepest need, that of self-actualization in the Institution.

The term Society is here used in the sense of the Economic Body, the Industrial Order, the Commercial World. The word is often employed in a wider meaning than this, embracing quite what the present book calls Social Institutions. While the two usages of the word and its derivatives cannot and need not be wholly eschewed, we shall try, in the present chapter especially, to adhere to the narrower and more definite sense.

We may derive Society externally from the Family, since a number of Families associated together in almost any sort of order might be called a Society. But such a relation does not count for much in this connection, as we may conceive of a collection of Families forming the

clan, the village, or indeed the nation. Society, then, means something more than the mere outward bringing together of certain units called Families, nor is it simply an assemblage of individuals.

Society, as here conceived, is an Institution, which is always human Will actualized, made existent in the world and functioning there, whose end is to render valid Free Will. This, as already stated, is the common principle of all Institutions, but Society is a unique form of actualized Will, having its own special character, which it derives from its starting-point, namely Want. Man has Wants; to satisfy them in a rational, that is, universal way, he builds Society.

The end and the product of the antecedent Family was the Person, born, reared, and in a degree educated; he may now be conceived to have graduated from that Institution and to have entered Society. As the result of existence he has a number of Wants; supremely he is a needer of things physical, and perchance intellectual. He was born a wantful creature into the Family, which has out of its grace supplied his early Wants; but sooner or later he is sent forth into the great world, where he is usually expected to supply his own Wants. Still he may be more needy and more helpless as a graduate than as a baby, unless the training of the Family has

Thus the Wants of the individual, as the content of his Will, must be mediated by the Social Whole, which is made up of all Wills working to satisfy Wants. For this Social Whole is to will the gratification of the Wants of all the members composing it, who thereby are socialized or mediated. Hence I, this social individual, in satisfying my Wants, have to will at the same time the satisfaction of the Wants of all other members of the Social Whole. I cannot be absolutely selfish in Society, even when I seek my own gratification. I have to will, perhaps unconsciously, the satisfaction of others' Wants in order to satisfy my own. Or if this still be called selfish, it is at least not swinish. Such is the appearance of the Social Institution, which, however, is secular (as distinct from religious), inasmuch as it secures the individual Will stimulated by Want.

I cannot eat a piece of bread and satisfy my hunger without mediately satisfying the hunger of the baker, the miller, the farmer, in fact without involving the total Social Organism. I must feed it with the products of my labor in order to get fed myself; and in feeding it, I am feeding the feeder of all like myself. Thus the Social Institution strips me of my mere individualism and universalizes me even through my bodily greeds, making my animal nature over by a humanizing process. Such at least is the pur-

itself a Will actualized, whose function is to make valid the original individual Will.

It is a mistake, however, to consider Society simply as an organism whose workings can be expressed in biological terms; still less can it be considered as a mechanism and be expressed in mechanical terms. Ultimately Society can find the adequate utterance of its principle only in psychology, which is able to order it fully and completely, though it has its marked analogies to a mechanism, and still more to an organism, both of which may be drawn into use for helping illustrate its process.

The Social Body (universal) is, then, very different from the Human Body (individual); in fact, from the highest point of view they are opposites. The Social Body is an Institution not an animal Body; it is the latter made universal and existent as a Whole in the world, the one Body embracing all Bodies. Society is not generated like the bodily organism through the sexual pair, but is the work of the Self, the Ego, and shows the latter's process. Its function is not simply to give back assimilated to the one Body that which has been given to it in the way of food, but to give back to each social Individual what he has contributed, and to satisfy thereby the cycle of his Wants. Thus we may conceive it as the universal Body which receives, assimilates, and returns sustenance to all its diverse



particular Bodies which furnish its food in the form of labor or the willed Product.

Man is by nature as hungry as the all-devouring Ocean or as gaping Chaos; he is born into the Social Whole with mouth wide open, and with soul far wider-open. He, the all-needing, needs supremely the Universe; so he constructs out of his soul (or self) this Universal Body embracing all possible Bodies born and even unborn, and through this he is fed, which must at the same time satisfy all Wants of all men.

The individual Body has been declared to have three primary Wants—food, raiment, shelter. The Social Body may be said to have these same Wants, though in a different way. It needs shelter and raiment, it also must be protected against the strokes of Nature; then, too, it needs food, which is human effort, digesting the same in its capacious stomach and distributing what it receives to its individual members in the form of food, raiment, and shelter. The Social Whole is a kind of universal shelter or home, also a vast clothing-store, but chiefly a prodigious stomach. All these analogies are only illustrative helps, and we must remember that the illustration of the thing is not the thing itself and is not the actual statement of the thing.

The business world may be taken as the Social Whole; what is the business man doing? He is active in supplying people's Wants through the

... as a link
Want impels him to produce
between these two Wants li-
tion which mediates them.

Accordingly we observe that
into some product which satis-
effort is usually called labor
commodity, which is the origin
in the store of Society, and to
reformers wish to return, abolish
Many thousand human beings
Wants and their daily Work,
their Will, form the Social Mill
every day; on the one side they
grist to be ground, and on the
taking away the flour for supply.
Externally Society has this me-
and the individual working in it
to a machine; indeed, instead
machine, he can be fed into the
consumed — which negative phase
to be looked into hereafter in its
Coming back to the product
Will puts itself, we reach the
Property, a most important source
the individual Will ...



teristic thus is the reality of the Will in the object; or we may say, the existence of the Person in what is material. The willed product may well be deemed the pivot of the Social Whole.

We have already seen Society spring out of the Family externally; but there is an internal relation of which we may now speak. Society is in a way the universal Family with humanity as its offspring; it is the universal father and mother who no longer give to their children food immediately but only mediately, through work, whereby these are compelled to win their freedom. The ideal end of Society's compulsion, which uses human Want as its pitiless goad, is to force man to be free. But there is a negative side, as already hinted, to this ideal striving; Society can become a mighty tyrant, an all-devouring stomach, a colossal machine which grinds to death the free-acting spirit. In an industrial crisis the individual has quite no control over his own lot. Society, though its purpose is to actualize freedom, can turn just to the opposite, to a despotic, destructive energy; it can become the colossal cannibal, veritably the Hesiodic Saturn devouring his own children

But Society has the power of overcoming its own negative power; it is, as we say, progressive, evolutionary, limit-transcending, being made up of limit-transcending Egos, in whose nature it

must participate. Yet there is always present the other tendency, which is just the matter to be overcome. The danger of the agriculturist is that he drop down to a mere vegetative life, clinging to the soil like a plant, and unfree even in locomotion. The danger of the manufacturer is that he drop down to a mere mechanical life determined by the social mill, becoming himself the machine which he ought to control. Yet the social individual can rise out of such limits, is doing so continuously.

Such is, in general, the thought of Society as a whole, or the germinal unit out of which it develops. We shall now proceed to follow this development in sufficient detail to show its main outlines. It will have three chief stages, revealing the process which is and has been at work producing it at present and from the beginning. This process is fundamentally psychological, a product of the Self which turns about and cognizes the Self as the inner moving principle in all social development. Accordingly, we may call it the Social Psychosis, whose movement is as follows: —

I. *Positive Society*; this shows Society as it is, organizing itself and reproducing itself continually as an Institution existent in the world, with its process of mediating the producer of the willed Product and the receiver or consumer of the same; this willed Product (or Property) of

the individual producer or owner is shown moving through Society or the Social Whole to the one who uses it, and calling forth a great variety of social forms for its mediation, from the most simple to the most complex.

II. *Negative Society*: this shows the reverse movement of Society, when it dissolves and breaks up into its constituents, which become antagonistic to each other. The Social Individual and the Social Whole separate and collide: the Social Whole, after assailing the Social Individual and then being assailed by him, in turn, will no longer socialize his willed Product, but will change to a Perverted Society, which will finally reduce social man back to his beginning, to the natural individual at the starting point of his social ascent.

III. *The Evolution of Society*: this shows the rise of the natural individual to the Social Whole: it is, therefore, the return out of mere nature to Positive Society and completes the process which we have called the Social Psychosis. It is practically the counterpart and the corrective of the negative revolutionary movement just given, and theoretically it is the refutation of the decadent, pessimistic view of the Social Order.

The recent epoch has unfolded Evolution in response to Revolution, and shows the ascent overcoming the descent of man. The response to the shout "Back to Nature," is now heard in

with Evolution, or be one-sided
one-sided to regard Evolution :
scientific procedure.

It is becoming more and more
investigators that the pivot on w
toin turns is Property, or the hu
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Product, thus indicating its psy
recent years a great activity h
tracing the origin and histor
Property, especially as manifest
ties. The basic fact of Property
nition, not simply individual po
have this thing is not enough, m
be recognized by others and de
form of a society. Property is
self alone, I must be supplement
Whole for its right possession.

How was man trained to Pro
nize it as another's and to main
the other as really his own? In
swer may be given: by the primit
to which all property at first b
which the individual himself i
learned, as is the case largely to-d

nnnity - 2



Here, then, fixed Property begins to arise, being made so, not by one, but by all, by the Social Whole. What it assigns to the individual is his own, and recognized as his own (*proprium*) by each member, who must not take the food, for instance, which has been assigned to another. Thus all are trained to Property by the Community; which is accordingly the Property-making social unit over the entire world and through all time. Not the Family is the creative unit of Society, but the primal Community; the Family we have already called the institutional cell, or the creative source of all Institutions in general. Property, then, is at first communal, not individual nor domestic; the act of training the race to Property is performed by the social Institution. Undoubtedly the individual can have a possession by mere seizure, but he can have a true ownership only through an institutional confirmation

I. POSITIVE SOCIETY.

Society, then, starts with the individual who has Wants, which stimulate him to effort, which effort results in a willed Product. Such a Product is, accordingly, Will realized in an object, is what becomes Property of some sort, which has in it Want, Will, and Thing. The Ego is now the producer, who may consume his own

product directly, but usually it is passed through the Social Whole, and thus is socialized.

This Social Whole receives the willed Product, measures and pays the value thereof according to its own standard, and disposes of the same to the consumer. It mediates the two extremes, the producing and the consuming Egos, making the one work for all and the other receive from all, ere their respective wants can be satisfied. Thus it socializes both.

The consumer receives from the Social Whole the willed Product of the producer, uses it for his purpose, and thereby satisfies his Wants. Thus between the first Want of the producer and the final satisfaction of the consumer's Want lies the social process. To satisfy my Want, Society makes me satisfy that of another man, or indeed of all men.

It is manifest that the willed Product is what is taken up, passed through, and finally assimilated by the social process. Metaphorically we may say that it is the food which the Social Body has to digest and transmute into its living members.

This willed Product is in its simplest stage when produced by the one individual Will; but when many Wills share in its production and each has to be assigned its share out of the one Product, the Social Whole appears, which is to measure out to each Will its own. This is the institu-

production to consumption, which is ever rising to vaster proportions. The single-willed Product calls forth the mercantile Middleman, the trader or merchant, whose medium of exchange rises from mere barter to money. The many-willed Product calls forth the industrial Middleman, with his manufactures and his capital or organized money. The all-willed Product calls forth the universal Middleman, the monopolist, who controls one or several branches of industry, controls transportation to the market, and finally wields the complete organization of money in the Bourse or money market.

Thus the Product of the single Will begins the social movement, and the latter ends in the Product of the single Will, for Monopoly is also a single-willed Product, and so returns to the unity of the first stage, which unity, however, contains the multiplicity, or rather the totality of Wills. Positive Society or the normal Social Order, as it exists to-day in the world, has all three stages above-mentioned, as well as the three corresponding Middlemen, mercantile, industrial, monopolistic. In fact they form now three main co-existent classes of Society, and constitute in themselves a process which reveals the Psychosis—the latter again breaking up into many subordinate movements. Democracy, with its manyness, must be monarchy also, though not monarchy; democratic Society, with its multitu-



dinous units of Will, must be always passing into monopoly of some kind, which need not be hurtful to freedom, though it certainly may become so. Accordingly we shall now look at the Social Whole evolving itself through the willed Product, which development has not merely taken place in the past, but is going on continuously, with all its elements present, both simple and complex.

I. THE SINGLE-WILLED PRODUCT. In the present sphere we are to consider the single Will producing the single Product. Each is a unit; the Will is individual (Ego) and the Product is also individual (Thing). This is in contrast to the many-willed Product, which has in its production a plurality of Wills. Three men catching fish with hook and line in a free stream have, as a result of their labor, each a single-willed Product; but the same men catching fish in common with a drag-net, call forth a many-willed Product.

But the one Will with its Product is brought into contact and association with another Will and its Product, whereby the primitive social process begins. They exchange their Products, and thus show a common Will in their mutual recognition of each other's Product. As the representative and the realization of this common Will the middleman as trader or merchant appears, who is the mediator between the two single Wills—producer and consumer—he being the third single Will. Such is the general sweep of

this sphere, which we shall now carry out in a little more detail.

1. *The one Will and its Product.* The earliest and most immediate form of the single-willed Product is seen in the act of seizing, possessing and consuming the external object. Such an act belongs to the living organism, and every animal performs it in one way or other. It is confined to the individual body, which thus manifests immediate want and immediate gratification. Yet here we may observe the social cycle implicit, involved in nature, the primal potentiality of Society in the animal organism.

(1) There is the first exertion of the Will in seizing the thing, being impelled by desire. This is the crude form and original of labor, which will continue to seize and transform the thing. Still we must remember that the Will has to externalize itself in order to be Will; the Ego cannot be itself unless it divides within and utters itself; such an utterance takes form in the external Thing. (2) This external Thing is primarily will-less, a mere physical object. But through seizure it is filled with a Will, it becomes personal (though not a Person); it is Property, the Ego's own, in the first crude stage of mere possession, not yet confirmed by the recognition of others. (3) This external Thing is internalized, completing the cycle in gratification, or consumption. It thus goes back into the organism,

through immediate seizure, through my own Will, but also through another's Will, since he wills to give me his object for mine. So the violence of Nature has begun to cease, and a social Will has at least put forth a bud. But the two Wills do not come into complete agreement without a process.

(1) The immediate exchange of single-willed Products is known as Barter, or "swapping." In this act there is an implicit recognition of each by the other; each unconsciously acknowledges the other's right to the Thing. Both are producers, both consumers; but each consumes or uses the other's Product. Thus there is an underlying unity of the two Wills, which have formed together a small Society in the simple act of Barter. (2) But the process does not generally complete itself without a struggle. The individual Will asserts itself against this unity, against even this little social act of primitive exchange, and seizes the other's object immediately. So we have the negation of Barter, which is Plunder; the consumer will not produce, but takes the willed Product, and thus destroys Will through his Will. The outcome must be that his deed has to be returned to him, his Will to destroy Will must be given back to him, and thus be itself destroyed. Such is the stage of primitive social conflict which ends in putting down the negative Will through some

the one recognizes the other in the willed Product, and gives validity to such recognition through exchange, the act is institutional; the two Wills are becoming socialized, each through the other, and have begun to act and to live in a third element, the social.

Now this third element called for by the two Wills, is next to be represented in a third person or a third Will, which, so to speak, takes its place between the two previous Wills and mediates them through their Products.

3. *The Third Will as Middleman.* In the previous stage the two producers were still separated, perchance were in opposition; the one does not want the other's product in exchange for his own. The consumer and the producer are divided by space, time, different needs and many other causes; thus the willed Product is left idle, and exertion finds not its recompense. The result is the appearance of the third person, the middleman, the mediator mediating anew the dualism between producer and consumer. Thus arises the trader by profession, the merchant who will call forth a new class by performing a new function among men. He is the first real embodiment of the coming Social Whole, a visible personification of it, a person now functioning the Social Institution in its incipient form. But here too it becomes necessary to note with care the process.

of willed Products. But the middlemen also are multiplied as well as their articles of exchange, thus arise competition, division of labor, and general the market, which includes them all, and shows the diversified trade-world, to which each individual brings what he produces and receives what he needs in return. Thus his Will is made valid not simply through himself but through others, many or perchance all others.

But limitations to this exchange of articles have appeared. In the first case the middleman as barterer cannot mediate his two men, if neither of them wants the article of the other. That is, one of them must desire the article of the other, if the middleman is to effect the exchange. Then the middleman may want the article which the producer brings, but may not have the article which the latter wants. Hence the call for a universal article of exchange, and it is forthcoming.

(3) This is money, in which the middleman has, so to speak, become the middle thing, which mediates all things. Money is the willed Product which is exchanged for any willed Product whatever. Every man possessing money is his own middleman, and commands every willed Product in exchange. It is, therefore, what all men want, being just that want which frees from all want. It is the universal willed Product, all things are convertible into it and it into all things. Money

in its turn is transformed back into a particular single-willed Product (another article). It will thus be seen that the single-willed Product in itself goes through the social process by means of money, is socialized, and therein completes its cycle. Every piece of money that we handle has in it just this complete social process, and this is what makes it money. The individual, receiving a coin for his service and passing it for another service, is making it live its life. The movement is the single-willed Product, first as particular, then as universal, then back to the particular.

Thus the single-willed Product has unfolded the mercantile Person (merchant) and the mercantile Thing (money); one is subject, the other is object, one internal, the other external. But both exist for social mediation; each has this social process and is a medium of exchange. Thus the social Whole in the present sphere has its own inner and outer mediator, its own middle-man and middle-thing for functioning itself.

In the history of Political Economy the Mercantilists (Colbert) thought that money as such was the source of wealth. The Physiocrats held that land was the source of wealth (Quesnay). Adam Smith in general took labor (the willed Product) to be the source of wealth, hence he was the prophet of modern productive industry.

The single-willed Product, when the dominant social fact, has its home specially in the Village

means that he must perform a task given by the Social Whole, though this task be assigned first by the parent. In the kindergarden already, the child through play is made to earn what he receives even in the way of food, and it is the Social Order which gives him the kindergarden and other means of education.

(3) His recompense for activity comes through the Social Whole, which furnishes him with food, raiment, and shelter, and possibly much more. Thus it is a kind of Home to him or second mother, who gives him what he needs, but always requires of him his task, his labor.

Thus we may see the Social Whole always at work, quite secretly perhaps, in determining and moulding the individual from his birth. From this point of view man is the all-willed Product; it is the Social Whole which is forming him, the Social Whole being practically the Will of all. In fact this is what has from the beginning socialized the individual, who is otherwise a mere natural Product, which it is the function of Society to transform.

The present is, then, the stage of the determination of the Social Individual; even the button on his coat is made for him by many hands co-operating in the Social Whole. But he in his turn must be one of these co-operating factors; what has determined him he now determines; he separates from himself and projects out of him-

Society to people from whom it has been taken away.

In such a case the individual is assailing Society, but he has his justification. Just as political rebellion must sometimes be resorted to for the sake of vindicating Free-Will, so this social rebellion has its place, at least in the present order of things. The Constitution of the United States is supposed to have solved the problem of political Revolution, but there is as yet no legal document which is able fully to cope with social revolt in the economic world. The war comes on and is fought out to the bitter end, no adequate mediation having yet been discovered.

Often arbitration is spoken of as the means and is sometimes employed. But the arbitrator has no power of enforcing his judgment, it is not Law, it is not an integral part of the State, which has as its function to secure by might the enactment whose object is to vindicate freedom. When each side must consent to the decision, it is not truly institutional, and hence is no solution of the trouble. The State must be the final justiciary, who is to declare and to enforce Free-Will through the Law.

In this conflict we may note the usual stages through which the two opposing sides pass. (1) Organized labor states to the middleman or employer its grievances not only in the matter of wages, but in other matters wherein the social

typical fact of the present social world. It is no wonder that many attempts are made to cure the trouble, or even to get rid of the conflict by getting rid of both sides in their present form.

The Social Individual being defeated and put down inside the Social Whole, will in many cases submit; but in other cases he will proceed to build a new Society outside the Social Whole and in opposition to its movement. As the Social Individual and the Social Whole have both failed to secure the social good, and have ended in tyranny, both are to be deprived of their power and transformed; the new Social Whole is to eliminate the middleman and his pursuit of wealth, while the new Social Individual is to abjure his social freedom and be directed by the Social Whole immediately in his labor. Thus Society is wheeled about and made to move in just the opposite direction to its course hitherto; it is inverted, or rather perverted from its institutional end. This important stage of Negative Society is worthy of a careful and prolonged look.

III. PERVERTED SOCIETY. A new society rises against Society, a social institution whose object is to supplant or destroy the Social Institution. Or such a doctrine is affirmed and attempts are made to carry it out. But what element of Society shall be eliminated, what be made the basis of the new society?

other matters quite outside of the true bent of his genius. The result was, he lost his prestige and almost his good name, so that he has hardly yet received due credit for his wonderful fertility of thought. Then his literary expression was inadequate; though he wrote a good deal, he has left no epoch-making book. He probably gave to Marx the idea of surplus value, which is the central principle of Marx' famous book *Das Kapital*. At least the idea is said to be fully stated, with the socialistic consequences drawn from it, in some of Owen's early writings.

2. French socialism of the present century is to be chiefly ascribed to the theories of Saint Simon (1760-1825) whose influence culminated some years after that of Owen, though the latter was the younger man. Saint Simon's socialism is theoretical at the start; it begins with books, not with deeds, wherein he stands in contrast with Owen, who made his ideas real before he expounded them to any extent in writing. The school of Saint Simon was mainly composed of highly educated and learned men who elaborated and propagated the system of their master. Much practical fruit it never bore; it remained an idea, or more often a sentiment which stirred the hearts of impressionable Frenchmen with benevolence, as its leading doctrine was that "the end of all Society was the amelioration of the poorest class." Louis Blanc felt



which is to be accomplished through the Social Whole. The individual in Society, though this be limited to one family, has needs which he is to satisfy only through the Institution, to which, however, he must give back in some form what he takes. Primarily he must give his own (proprium, property), for what he receives.

Thus it is that Property may be deemed the axis of Society, whose development runs parallel with that of Property. Ownership is what moves through Social Evolution. Is what you have produced yours? Does your individual Will, exerting itself in production, receive its equivalent through the existent social order? If it does not, there must be a change, and the result is a development of the Social Institution from its earliest to its latest form.

The fact comes out in a surprising way that ownership does not belong to the individual in the beginning, but to the Institution. Property is held in common, and is employed to supply the common wants. Nor does the man's activity (his Will) belong to himself, but to the Social Whole. But the movement is to make Property individual, to break up social ownership. Then this tendency also falls into an excess, so that a movement sets in to limit individual ownership and to return, in part, at least, to the first stage.

As just outlined, the Evolution of Society will pass through the following stages: —

to represent a universal stage of the social development of the race. We can see the needful social discipline which it gives to selfish human nature. But like all other stages of society, its function is to develop man beyond itself; he, the limit-transcending, is not to stay forever crystallized in the routine of such a primitive social organization. It trains him to an institutional life, but does not unfold him into freedom and universality. It gets to be narrowing, confining, enslaving, and the human spirit must transcend it and move forward into a new and freer institutional form,

Sometimes the House Community dissolves into its family units; this is a case of reversion to a previous stage (the Family Community) and has been noticed to take place frequently in India. But the true evolution of the House Community is into the Village Community, which has in recent times attracted the attention of observers more than even the House Community.

3. *The Village Community.* The blood-tie which was the strong natural bond in both the Family and the House Communities, now recedes into the background, even if it does not wholly disappear. Not the Community based on birth but on land becomes the central fact in the village, which is the new social unit before us. Strangers in blood can now be members of the Community, though their admission be difficult.

In regard to property a distinction has arisen — the movables belong to the individual or to the separate families now, not to the Community. In this way a considerable sphere of private ownership has shown itself, indicative of the tendency of things. The members are getting used to having their own possessions; property individualized is becoming an important fact, a growing consciousness.

The land belonging to the Village Community is usually divided into three portions: the arable part, the pasture, and the waste or forest. The Swiss villagers, speaking of their land (*Allmend*) say: *Feld, Weide, Wald*. The arable part is still further divided into lots, of which each family obtains one for cultivation. The pasture is also divided into lots and assigned to the members of the Community, but the waste or unused portion is held in common.

Sometimes there is no partition of the soil, but it is cultivated in common, and the produce divided. Then again there is a permanent apportionment of certain parts, while other parts are held in common. More often the lots are kept by the same person for a term of years when there is a new distribution. Such a Community has a good deal of business to transact and internal matters to settle, such as the time and manner of partition, the periods of sowing and harvesting, etc. This is done by the assembly



of which all the men are members. Yet here too one may find every gradation between democracy and aristocracy.

Perhaps the most interesting of all the forms of the Village Community is that known in Russia, called the *mir*. It is a surprising fact that this system of communism prevails throughout the largest country of Europe among its agricultural population. And it is Natural Communism, a growth of Nature, as it were, a spontaneous product of the social man. This *mir* is the institutional unit of the vast Russian Empire. It alone is the proprietor of the soil of which the individual member has only the use, but does not possess. It is responsible to the lord for rent, to the government for taxes, and for so many soldiers; otherwise it is a self-governing, independent unit, endowed with an enormous vitality, truly the Russian monad or indestructible atom. Other Village Communities have dissolved, and are now dissolving, but the Russian *mir*, recognized and confirmed by the government in its autonomy, seems more stable than ever. It has resisted all attempts to make land ownership individual, and thus stands in marked contrast to Western Europe, and, on the other hand, it has resisted Nihilism, being the bulwark of the Russian Empire.

It has been much discussed whether the *mir* is an advantage or a drawback to Russia. The Rus-

become negative to Free-Will and thus is anti-institutional. For, as we may recollect, the positive Institution is actualized Free-Will, which returns and secures itself.

Thus Individual Ownership must be followed or transformed and corrected by another institutional form which we have here called Civic Communism. We observe that this is in one way a return to Communism, yet not to Natural Communism. The Community must again hold property, especially must it take possession of its own property, determining slowly, carefully, justly what is its own property. For the free Individual in exploiting his freedom of acquisition, has also appropriated the Community's wealth. Still Individual Ownership in its rightful sphere is not to be jeopardized, but is to be the more carefully confirmed and secured because of this limitation put upon it in new social arrangements. But where it has become destructive of freedom, and indeed self-destructive, it must be saved from itself.

The use of the word *Communism* in the present connection is to be attentively observed. It does not mean Communism of wives or of goods, to which it is often applied; nor does it mean Communism of land. Its root lies in the Civil Community, in the town, city, State; hence we call it Civic Communism, signifying that the said Civil Community holds its own property for the



benefit of all its members. Thus there is communal property, but just as well individual property.

One of the leading social questions of the time, if not absolutely the one great question, pertains to this resumption of communal ownership. It is deeply fermenting in the spirit of the age, and is showing itself under many diverse forms, chiefly in the way of theory, not, however, without taking certain practical shapes. Civic Communism is gradually crystallizing itself; we may here designate certain general phases which have already manifested themselves in its process.

1. There are writers of power and influence who advocate a return to the Village Community with its reservation of communal land. These writers cannot endure the thought of inequality in property which they deem the Satanic destroyer of all happiness and of modern civilization. Hence they advise flight—rapid flight back to that primitive Eden, the Village Community, which man has lost through the insidious intrusion of the serpent, Individual Ownership in land. Undoubtedly in such a return, there must be some alterations of the original Eden, there must be some adjustment to the new-comers who cannot be expected to throw off at once their civilized habits and the inherited ideas of centuries.

The most interesting and instructive of these writers, as far as we have read, is M. Emile de

Laveleye in his book on *Primitive Property*, published some twenty years ago. Says he: "In every commune a portion of territory should be reserved and divided in temporary possession among all the families, as is done in the forest cantons of Switzerland." He advises the new communities forming in America and Australia to shun Individual Ownership in land, "the strict and severe right of property borrowed from Rome," in order to avoid the evils of feudalism, absolutism, and demagogueism. He can only see the destruction of liberty, if social inequality is allowed to continue, and through his whole book runs an elegiac undertone of melancholy regret as he looks back from modern civilization to the Village Community which forms the main subject of his work. M. de Laveleye takes the old Teutonic Mark in its Swiss form, as the social unit to which we should return, of course with certain modifications.

Other writers have bid us look to the Slavonic Village Community as the healing principle of the social ills of Western civilization. Not a few Russian writers maintain that the Slavonic race is to be the new regenerator of Europe. As the Germanic tribes came down upon effete antiquity, and rejuvenated it with the Teutonic Mark, so Russia with its *mir* is to perform a like work for the modern world. Back we must go again to the social beginnings of man for a fresh plunge

into the fountain of youth, this time the Slavonic fountain. The future of Europe belongs to us, says Pan-Slavism.

I do not know whether anybody has suggested that we push still further to the East, and try the Hindoo Village Community as the remedial source of our social woes. Some Western folks are returning to India for their religion, for Buddhism and for Theosophy. Some others may be inclined to go thither for their social institutions.

There is great difficulty in adopting the Village Community in any form. Its people have essentially but one vocation, that of agriculture. A few artisans may exist among them, but no diversified industry. Modern society calls forth many vocations and develops many talents besides that of tilling the soil and simple artisan-ship. Still we must not underrate this thought of man's returning upon himself and beginning over again at the social starting-point, when he thinks he has gone wrong, and we may well take a lesson from the persistence of that original unit of human association, the Village Community, and its power of rising and reproducing itself in men's souls after centuries of suspended activity. I do not look upon these ideal schemes as meaningless, they are deeply hintful, and show the leaven that is working in the time, being prognostications of the coming order.

Modern society, turned back into the Village



State, and, if carried out to its complete consequences, would create the State. This is a thought which a student of the present subject may well develop for himself. The simplest act of his Will is his Self objectified, which means not merely that he makes some object into which he puts himself, but that his Will makes an object which is itself Will, Will existent and active in the world outside of him, whose purpose is to will Will, which purpose is consciously formulated in the Law of the State, or Statutory Law. The process of the Will is therein completely objectified in a new form of Will uttering itself in a command whose sole content is itself as Will. The State, therefore, is not to be abolished as long as men have Wills, being not simply their realization in a thing or a deed but their actualization in an objective universal Will which asserts its universality in the Law and its supremacy over all individual Wills through the Law.

Thus in the State we say that the individual is for the first time truly actual, he actually or lawfully exists, his being in the world is secured and guaranteed by the Law. Previously he existed naturally, even if innocently; the State seals with its legality Family and Society, securing both and elevating both into universality through the Law. As long as man is merely caprice, merely subjective or individual Will, he is not complete, he is not free; he gets possession of

the absolute Ego and become universalized, whereby it is made religious; to bring about this process in the human soul is the function of religion and its Institution.

In the modern world, and also in the medieval, the relation between the secular and religious Institutions is usually expressed by that between State and Church. These two terms, though not universally applicable as correlates, can be employed as such within their proper limits. Both State and Church are tribunals sitting in judgment upon man and his deed; the one judges him by his outer or overt act, which has to be proven; the other judges him by his inner Self or disposition, looking into his heart and seeing what is there. The one asks: Has this deed violated man's Will as expressed in the Law? The other asks: Has this deed violated God's Will as expressed in the Conscience? The two judges ought not to reverse each other, still they do sometimes.

The State wills the Free-Will to be Free-Will through the Law, not through the absolute Free-Will itself. On the other hand, the Church wills the Free-Will to be Free-Will through God's Will or the absolute Free-Will as Person, whose Will is actualized in the religious Institution, thereby confirms or rather consecrates all Free-Will. The Church, then, with its absolute Person as Free-Will willing Free-Will is the

his finite desire is ultimately to become infinite, or the desire of the Infinite, the desire for the absolute Free-Will. *In sua voluntade* *nostra pace*, says Dante, the Christian poet, in an oft-cited verse. But the Heathen poet, Homer, also says, "All men desire God," affirming the universality of religion, or of the self-consciousness. In the Finite is involved the Infinite as its creative presupposition. The religious Institution must descend into the secular institution, and be perpetually re-vivifying and re-creating the same through its spirit, which, in the actualization of universal Free-Will, is the origin and end of the entire institutional world.

How this is to be done is not here said, but only that it is to be done. The religious Institution has as its function to keep alive, and to safeguard the universal institutional principle, which is its own, making the same eternally productive in the human Ego, which in the religious Institution is to will universal Free-Will as the absolute Person himself, and which is thereby filled with the very soul of all institutional freedom. In the secular Institution the Divine Will is present and at work, but not revealed in its own nature; but in the religious Institution man wills God's Will openly, explicitly as the absolute Self, Creator of his individual self and of the universe. This is the spirit underlying and creating the secular

gives the present form in which the God-consciousness has institutionalized itself among the most advanced nations. This we have to recognize to be the Christian Church, though it has many differences within itself, and is not accepted by many civilized peoples.

II. *The Negative Religious Institution*, which shows a retrogressive, destructive element in religion, which may become hostile to other Institutions, to Morals and to itself, and which finally organizes its hostility to the God-consciousness into a religious Institution with ritual and creed.

III. *The Evolution of the Religious Institution*, which shows the ascent of the God-consciousness in man, unfolding into more and more complete forms till the present time, whose religious condition seems to prognosticate a new universal Institution as being in the course of formation.

Such is the Psychosis or the inner psychical movement of the religious Institution in its total sweep, corresponding fundamentally to the process of the Ego itself, which has created it and keeps it active. We call it an Institution, since it has that which is common to all Institutions; it is actualized Free-Will, an objective fact in the world, whose purpose is to call forth and confirm man's Free-Will. For the individual can be free only in so far as he wills the universal Will, the



Will of God, who then cannot help helping him in turn to be free.

The religious Institution is, accordingly, in its ideal purpose, that which trains man toward universal freedom, giving him communion with and participation in the absolute Ego's Free-Will. The first lesson which religion teaches him is to renounce the immediate or capricious Will and subordinate it to the one Free-Will whose very essence is to will Free-Will in and through the Institution. Thus does man become godlike in proportion as he becomes institutionally free.

We shall now expand this thought of the religious Institution, and observe it passing through the various stages which have made it such a deeply significant phenomenon in the history of mankind.

I. THE POSITIVE RELIGIOUS INSTITUTION.

All peoples, lowest and highest, have some form of the Religious Institution. This with us is called the Church, though the name belongs only to Christendom. The Church may be considered the most complete development which the Religious Institution has yet reached, though inside the Church there are many gradations.

The Religious Institution is to keep alive and ever present in the human Ego the consciousness of the absolute Ego, or what we have called the God-consciousness. The psychical process of my



In the religion of Greece the mortal sons of the Gods were well known—Hercules, Achilles, Bellerophon. But divine sonship is not Hebraic, yet the time has come when the childless Semitic Jahveh is to be given a Son—and this is the divine gift of Jesus, just the gift of Himself. And with this gift he gives to man also a new world-embracing gift, that of universal brotherhood, all men being with Himself the sons of God.

The inner movement of the Second Person is contained in his outer life, which ended in death and resurrection. In this last idea we are to see not only immortality, but also the return of the Son to the Father, which completes the process of filiation. The son of man, which was his human, finite, separated side, goes back, through its negation, to being the Son of God, with which he started. Thus he rounds the inner cycle of the Second Person: divine, human, and both these united in the return.

But this movement of filiation is not to end with the Second Person's restoration to God; thus it would be merely an individual process, and of no moment to the rest of mankind. Now the process of divine filiation is to be made universal, all persons are to participate in it and thereby to become Sons of God. Every human Ego is to be filled with this inner movement of the Son, for it is fundamentally the movement of the Ego itself, and can unite with the latter,

fore visible to the senses. Nature is, in general, the sensible world; Nature sensed is God's outside taken up by Man's outside and made internal. Nature, being external to God, is external to itself; it is forever throwing itself out of itself, manifesting itself, appearing, emanating without any complete return. Separated from the absolute Self, it is separated from itself absolutely; ejected from the creative center of the universe, it cannot have any center of its own, but is forever repeating its self-separation. A piece of matter has gravitation and is forever seeking a center which it cannot reach without ceasing to be material.

On the other hand Nature is the creation of the absolute Ego, and must show the latter's process. It is God's opposite and still is God's. Such is its dualism or duplicity, if you please; though it be the Divine Person turned inside out, it is still divine. Hence the two opposite predicates which have been and may be attached to Nature; it is both good and evil. "And God saw that it was good." Still on the other hand we read of "the world, the flesh and the devil," coupled together in condemnation.

The Religious Institution has in some form a mythical Cosmogony which represents the original Person creating Nature. There is the primordial separation of Darkness and Light, of Night and Day, with the appearance and disappearance



who is the one God, at first over the family and tribe, then over the nation, then over all mankind, in which last case He is risen to universality.

But in order to have all the members of the domestic or tribal organization will the Will of the God, there must be an Institution for just this purpose. It is, however, not distinct from family and tribe, but one with them in its primitive form, and rises with the dawn of self-consciousness, which also brings with it the God-consciousness. The primal Institution is actualized Will whose function is to affirm, determine, and make valid God's Will. This primal Institution of man, as belonging to the Cosmogonic Process, we might designate as the cosmical Institution rising out of the primordial institutional chaos, and starting the ordered world of Institutions. Like Nature, like Man, it is represented as created by God in the beginning. Man in his dual character, as both created and creating, is to will and keep alive the divinely creative power which is the source of his own existence. This is done through the Institution, which is thus a second Nature, a new objective world, the invisible one, which in all Cosmogonies is the work of the Creator.

3. *The Primal Institution.* This is, accordingly, the third stage of the Cosmogonic Process, or of world-creation, namely the creation of the institutional world. It is a return to objective

.



Thus among all peoples a more or less complicated, religious ceremonial comes into existence, into which the individual is placed and is thereby made to live in the divine order.

The act of worship is the act of service to the absolute Person on the part of the finite individual, who before all things is to recognize the infinite Ego and to will its Will as his own.

2. *Doctrine.* Worship is the direct act of the believer in bringing himself into unity with God. He participates with his Will, he enacts his Faith through prayer, rites, sacrifice. Such is the primary form of the Religious Institution.

But now begins a second stage; the believer turns from the Will to the Intellect, from action to contemplation, from the ritual to the meaning of the ritual. His whole inner world becomes engaged in the Hierogonic Process. Imagination, Thought, Reason begin working and constructing their part of the Religious Institution. The Faith underlying Worship comes to expression in Doctrine, which may include creed, dogma, story, mythus, art of various kinds, and a Bible or Holy Book.

This second stage is man's attempt to formulate for his inward self-conscious spirit what in worship he has performed in outward ceremony. The human Ego seeks an internal expression of the Divine Ego, as more adequate to itself. Really this is a search for freedom when



least to the Christian one, which adopts them both into its Institution, the Church.

The foregoing exposition, accordingly, sets forth the inherent movement of the Religious Institution, showing its positive, constructive aspect, and unfolding its necessary stages. Every religious institution among men, even the humblest, has some form of the three constitutive principles, Theogony, Cosmogony, and Hierogony, which are likewise in a perpetual process with one another. These are the deepest, most fundamental content of the folk-lore, the myths, the poetry, the bibles of all peoples.

Already we have seen traces of a negative movement in the Religious Institution, a movement which is in it and of it, yet runs counter to its essence and purpose. Every religion has in its very organism some shape of its demonic antitype, its Devil, who is necessarily a part of its total process. So it comes that we have to reach below the Religious Institution as simply positive, and to take into the account the Religious Institution as negative, which fact is imaged in the Mythos as the grand primordial battle in Heaven between God and his would-be Destroyer. Nor should we forget in this connection, that to the imagination of the author of *Job* Satan also appears along with the other angels in the presence of the Lord, and there plays his part; he too belongs to the great whole,

ment when it is turned back upon itself and becomes self-negative.

The Religious Institution can, then, become the fountain of that passion which it ought to extirpate first of all in the human heart. But it cannot stop with the inner spirit; it proceeds to action, which means wrong and even crime.

2. This subjective disposition of the sect or separatists soon moves forward to the objective deed, and endeavors to destroy the person. Hence arises the long list of horrors found in religious history. The heathen emperors of Rome persecuted the Christians, who to their followers became the martyrs of the Church. But the Church turns about and does the same thing to those who separate from it, producing a new martyrology opposite to its own. In the great schism of the sixteenth century the Catholics burn the Protestants and the Protestants burn the Catholics. But the new sect or division which demanded freedom for itself, will not permit it among its own people; Protestant burns Protestant, as Servetus suffered at Geneva chiefly through efforts of Calvin. In recent times we witness the same process under milder forms; now many of the sects occupy themselves with trials for heresy, employing such weapons as they still keep in their armory, since the State will not let them burn or torture the body.

A contemplation of the negative part which

religion of a third part of mankind. It has no God, no immortality, and no freedom of the institutional kind. Its appeal seems to be altogether to the individual, who is, however, to get rid of his individuality. It developed out of Brahminism, against whose practices it was a moral reaction. According to Buddha, the Ego, human and divine, has no existence; though it appears, yet its appearance is something that ought not to be.

It may be said that Buddhism has shown itself the most persistent of all religions. It is some five or six hundred years older than Christianity, and to-day some authorities state that there are more Buddhists among mankind than there are Christians. Still it is a religion not easily understood by Occidentals, who often make opposite statements concerning the purport of leading doctrines. Then it has a variety of sects which formulate its tenets differently; particularly the great division into Northern and Southern Buddhism is well-known.

2. The second period of the Perverted Religious Institution was the Greco-Roman, which flourished some two or three centuries preceding and following the birth of Christ. The philosophers, Plato and Aristotle, still spoke of God, or the Divine, yet religion or its philosophy cannot be said to be an integral part of their systems. After their time the cultured world quite lost the

God-consciousness, the best spirits took to the study of Ethics as the only solution of the problem of the universe. Stoicism and Epicureanism chiefly dealt in ethical categories, though not exclusively; the old religion, both Greek and Roman, retained some of its rites for the people, but not only Pan was dead but the whole Greco-Roman Pantheon was dying.

At this time we see schools, sects, fraternities, in their organization partaking of the Religious Institution, yet thinking, acting, even worshipping without a God. No divine Person, but abstract Personification held sway at Rome, which became ethical, and reduced the world to its ethical category — Justice. Into this godless though ethical world, it was the function of Christianity to bring back God, the absolute Person.

3. A third period of the Perverted Religious Institution belongs to our own time and its negative spirit. The central work around which the modern movement turns is Kant's *Critique of Pure Reason*, which in its essence is a Titanic assault upon the God-consciousness. The result is that many societies, religious in form and origin, are non-theistic, if not actually atheistic. Often they apply the word *free* to themselves, Free Religionists, Free Thinkers, etc. But this freedom is mainly negative.

Undoubtedly these sects are benevolent, ethical, humane; they are like Buddhism, like the

Religious Institution into existence, namely the God-consciousness.

Here the Religious Institution has reached the point of self-contradiction and self-negation. It is thrown back to its beginning and takes a new start, asking "what is my origin?" The negation of religion means for us to rub all out and to commence over again; particularly we should erase the institutional world. We have seen that certain forms of socialism do not stop with the negation of the social order, but insist upon the negation of religion also, which is indeed getting to the bottom of things.

Such then, we take to be the general sweep of the Negative Religious Institution, terminating in its complete perversion. Religion, like every other good thing in this world, has in it an element which is always turning bad, or rather an element which the free Ego is always perverting to evil. Take the following passage from the New Testament (Acts II.): "And all that believed were together and had all things in common; and sold their possessions and goods, and parted them to all men, as every man had need." Very innocent do the words sound, but they have been employed to break up Family, Society and State; they have generated communistic schemes by the hundreds, and their influence is not yet past by any means. Another passage: "The time is short, it remaineth that both they that have wives

This of course far outstrips monasticism in its assault upon the monogamous Family. For monasticism simply abstained from marriage and made its followers celibates, but the Oneida doctrine assails directly the love of man and woman as the basis of the domestic Institution, condemning it as the "exclusive and idolatrous attachment of two for each other," which it is the first duty of the religion of Christ to root out of the human heart. No lascivious custom of the lowest tribes of the human race, no passage in the most besotted literature of heathen antiquity when it was sinking out of existence in its last sensual debauch, excites such disgust as this "Christian Institution."

And yet there is no doubt that the founder of the Oneida community was a man of conscience; so too were his followers. What conscience can become when it casts off the training of the race to institutional life can be seen in this example, though conscience be called the supreme ethical arbiter and even "the voice of God Himself." On the whole, Oneida has given the most complete instance hitherto realized, of the Negative Religious Institution—a Religious Institution which directly and positively annihilates Religion as it has unfolded in the evolutionary movement of the race. This movement the reader will now contemplate with relief in what follows.



belong together, and develop together; the first self-knowing of the Ego is the first cognition of the divine Ego; I cannot know myself as knowing the world without recognizing the absolute Self in the world. The basic fact of epistemology is that all cognition (from sensation up to thought) is recognition (of the Ego in the object, even of the absolute Ego itself).

Given man as self-conscious, then, he is in the same act God-conscious, and in the same degree. When he begins to know himself, he begins to know God; or we may turn the statement about and say, when he begins to know God, he begins to know himself — Self being both and in both, human and divine. Here lies the primal basis of Theism; the total Ego in its first conscious act of knowing is theistic, it gets aware of the absolute Ego as the ground of its own being as Ego, and seeks it as the creative source of itself.

At this point we see the primordial theistic act: this finite human Ego must make itself one with the infinite divine Ego; the former must will the Will of the latter, yet for the purpose of vindicating the former. That is, man wills God's Will, yet God's Will is ultimately to secure man's Will. All human Will is not to carry itself out individually and immediately, but universally and mediately, through the absolute Will. The particular Person must subordinate himself to the universal Person, whose end is to secure the particular

that as yet unrealized third Person, the Deliverer, who has been an ideal element of their consciousness quite from their beginning.

Now this process which we have just traced in the Old Testament, and which, imaged as tri-personal yet as one great process of man's restoration, is to become fully explicit in the New Testament, is really one form of the unreligious process, which must be found in every religion to make it religion. We may deem it the primordial religious cell, out of which are produced all religions in all their diverse manifestations from the lowest to the highest. In the savage it is only a simple cell with its nucleus or nucleolus, still it is the creative archetypal form which unfolds into the most complex religious organism. By such an illustration we do not wish to imply that this is a biological process; on the contrary it is that of the Ego itself in the movement of its very selfhood.

We repeat that as soon as man is self-conscious, he must be God-conscious; the human Ego and the divine Ego are correlates, the one cannot center itself within except by centering the Self without, in the world, at the same time and in the same degree. Often it has been noticed that the little child, at the dawning of consciousness and of speech, seems to be in a peculiarly intimate relation to the Invisible Person, speaking and thinking of Him in a way that is its own,

and not an echo of its environment. To account for this fact some poets and some philosophers have conceived of a pre-existent state of unity with God which the born soul best remembers in early childhood. And the primitive man as a rule calls up far more easily, and communes with far more directly, his deity than does the civilized man. It is often said that the child is nearer God than the grown person, which means that the child is nearer to its God than the grown person is to his, which means again that the child's Ego is not so widely separated from its divine counterpart as is that of the grown person. Years and culture deepen the chasm between God and man, who however must be united; the more advanced civilization requires the more profound mediation between the human and divine Egos. The sacred Triad is the fundamental chord or the key-note which runs through the whole symphony of man's religion and unifies all its divine notes into one harmony.

With the coming of the doctrine of Evolution, new questions have been raised in regard to the origin of the Ego. When did the Self break through the veil of Nature into its own sanctuary and there behold itself face to face? Very vague at first and very slow must have been the process; still it must have had its limits in time, the before and the after. With greater definiteness the place can be pointed where the human animal, or

perchance the man-monkey first got a peep into the looking-glass of his own soul and then began to know himself. Many historic indications cause us to turn our faces to the Valley of the Nile as the arena of man's earliest self-awareness, the most important epoch in his history, namely that which made him man. But more emphatically than any recorded fact does Nature select the land of Egypt for man's primordial initiation into manhood. From the providential Nile-hand reaching out of the Unknown and feeding the dwellers of the Valley arose the God-consciousness along with its corresponding man-consciousness, and therewith also began civilization.

Ancient Herodotus tells us that the Egyptians were still in his time the most religious of men, though he saw them when they were certainly several and probably many thousand years old. Egypt is doubtless the home of the Religious Institution. That which we called the primordial religious cell, the divine Triad, is found in Egypt at a very early period and through all its history. This Egyptian Trinity, though often broken up and scattered into a vast multiplicity of deities, is what persists underneath and through them all, and finally is transmitted or rather transforms itself into the Christian Trinity. The fundamental religious Triad of Egypt is Osiris the Creator, Typhon the Destroyer, and Horus the Restorer. With Osiris the male is

Many forms of Religion will be evolved in the passage from the savage state up to the civilized. Every condition of human consciousness will show a tendency to manifest itself in some religious form. A line of these religious forms we behold lying between barbarism and civilization, with both extremes included. This morphological evolution shows man in his struggle with Nature in its widest sweep and his rise to freedom. Primarily Nature is his God who dominates him immediately and capriciously, yet leaves him a capricious being. Gradually he subjects Nature without (as a God) and within (as his Self); thus he begins to have an ethical God and begins to be an ethical Self, in the control of natural impulse and passion. In the ethical act man puts down *Naturism* both in himself and in the God; but both may be still held fast in *Nativism*, in the bonds of nation and race. The final great step is the Religion which calls on man as a religious being to renounce this Nativism, to give up in his Religion his nation and his race, making the same universal, inclusive of all humanity. Nay, the call is also to God that He too renounce His Nativism, that He be no longer merely a tribal, a national, or even a racial God, but become universal. Then He is free, having been liberated from the bonds of Nature in its widest circuit; then man too is free, having a free God, whose Will is to will Free-Will in a free world.

Thus the morphological Order starts with Nature-Religion, in which the man (subjectively) and the God (objectively) are dominated by both Naturism and Nativism. Then this Order sets forth the Ethical Religions, which have overcome the naturistic element in man and God, but may be still incumbered with the nativistic element. Thirdly, there rises the universal Religion, often called the World-Religion, which gives up both the naturistic and the nativistic element, and seeks to unite all mankind in its religious fold. Hence this last is truly a missionary Religion, having performed the deepest act of self-renunciation.

It should be noted for the sake of the reader who always wishes to keep in view the psychological thread which unifies these three religious forms with one another as well as with all Institutions, that they reveal a psychical process or Psychosis. The first is the Religion which immediately dominates the individual from the side of external Nature in both its shapes of Naturism and Nativism. The second is the Religion which separates these two elements of Nature, putting down Naturism, but leaving Nativism — a great step on the part of the individual as he now begins his inner or ethical self-control against Nature. The third is the Religion which returns to the first and suppresses both its elements, namely Naturism and Nativism, and

race; they do not transcend their native boundaries, but are confined exclusively to their special set of people, who are remotely or directly connected by blood. The physical tie of kinship runs through all Nature-Religion, and according as this tie of blood is near or distant (domestic, tribal, national, racial), there is a corresponding division of the Gods. Thus the man is divinely determined by Nature, and both he and divinity are in the lowest state of freedom.

Still the religious Triad is present and at work in every form of Nature-Religion. There is, first, some mighty manifestation of Nature, which is the God, as in thunder, or the volcano. Secondly, the destructive character of this power makes it an evil spirit, or the God in anger. Then follows, thirdly, placation through prayer, ritual, priest, in all of which lies the conception of mediation, of a placable deity.

There are many stages of Nature-Religion. God may be thing, animal, man; thus we have three forms which have been called Fetichism, Theriotheism, Anthropotheism. These rise in order in the African, Egyptian and Greek Religions. In Nature-Religions the ethical idea is more or less implicit, but starts the soul on its development out of its purely natural determination.

(2) Ethical Religions. The natural man begins to subject appetite, passion, desire to some

come Divine Will. Yet this is the lowest God, or lowest phase of Him, in which Nature is a series of special acts of Divine Will, or even special deities in each thing. Science is to get rid of this view and introduce a new utterance of Nature for man in law, which is itself ultimately Divine Will.

The Greek world made the God in the form of man, employing the highest shape of Nature. The Orient shaped the Gods as animals or commingled forms of man and animal; but the Greek humanizes the God, throwing away the lower animal, and using the human body. Asiatic mind shows the struggle of the Ego to get rid of Nature and come to itself. Still the Greek statue is not a portrait, but has in it a reflection of the Universal Ego, the creative Ego as such, the Divine Self.

It is plain that the individual Ego, knowing the object, will call forth three grand phases of religion, as this Ego is Sense-perception, Imagination or Thought. The chief struggle is for the last, in which the Ego comes to see itself as universal Ego, or to recognize God as Spirit. Such is the Hebrew movement. Moses is the destroyer of idolatry (golden calf), his people must make the transition out of Egypt into a spiritual stage, which is that of thought. The Greeks, though the beautiful idolaters,

ception, Representation (or Imagination), and Thought. In consonance with this division we may consider these stages as Sense-Religion, Image-Religion and Thought-Religion.

1. Sense-Religion takes the immediate sensuous object as God who is present in Nature not as a power or cause behind it, but as a particular and in this particular thing here and now. This phase of religious consciousness senses God immediately in the object of sense, as this may by chance be met with; there is no universal side, at least, not explicitly so; God is completely particularized in the material thing present, not as its maker but as the thing itself. He is not the beyond, not the unseen; this primitive religion can as yet make no such distinction.

Still it has the faint shadow thereof, a far-off suggestion of God as spirit distinct from Nature, since Nature herself forces this distinction upon the senses. The unusual occurrence, as the storm, the earthquake, thunder, breaking in upon the customary routine of the primitive man rouses his terror at another power, superior, different from his own. This power he must placate by incantations, gestures, and sacrifice, hence rises worship, which takes the form of magic, or the immediate control over natural phenomena.

Thus we discern the original Triad in the primitive Sense-Religion, which shows in its process a positive, negative, and mediating element.

tion. The advance of religion depends on heresy. Both the heretic and the heresy-hunter belong in the grand process; Christ himself was just about the greatest of all heresiarchs.

The Religion of Thought grasps God as Thought, which is the divinely creative principle of the Universe. Here, then, we come to the Divine Ego or God as world-maker; the religious mind seeks to behold Him and to formulate Him as the universal generative principle of all things. This gives a new Order of religions, the theological or theistic, which through Thought passes out of the Subjective Ego as determiner to the objective Ego as determiner, of religion. This is what we are to look at next.

3. *The Theological Order.* The absolute Self now is seen manifesting itself in all religions, which gives the various systems of Theism. In the multireligious Process this is the third stage, since it returns in a manner to the morphological Order, yet with a difference. Morphology gives the order of Nature, beginning with Nature-Religion and tracing its movement upwards till it vanishes into the World-Religion through the Ethical. But the theological Order traces God in Nature, giving God-forms creative of Nature rather than the Nature-forms creative of God. Thus it too is a kind of Morphology whose shapes show God determining Nature and not Nature determining God. The intermediate

such a revelation before he can receive it, unless God made him ready too. But in the humblest act of worship the human being has to call forth or reproduce the deity who is to aid him.

(2.) Coupled with this primordial monotheistic act is the pantheistic view in its simplest form. All the visible world has its invisible counterpart; to an outer material manifestation there is an inner immaterial soul-life. The plant, the animal, the lifeless object, have souls, so that there is the world of animal-souls, plant-souls, and object-souls. Such was and is the twofoldness in all things according to the primitive man, who holds this doctrine which has become widely known in modern science under the name of animism. Thus arises the spirit-world which is the controller of the sense-world.

Again we see that man has projected his own double nature, body and soul, into the external world. This Natural Pantheism is not so much a worship as a kind of doctrine or creed; it has been called the philosophy of the *savage*, but it is rather his theology, his science of the Gods. A deity is in the brook, in the tree, in the animal; also in the storm, in the pestilence, in the destructive energies of nature, which must somehow be appeased. But this requires the relation of the individual man to the individual spirit, and so we have again a monotheistic relation.



Church out of the medieval ecclesiastical organization.

3. This is Protestantism, which with its allied Humanism, is a going back to ancient Judea, Greece, and Rome in religion, in philosophy and in culture. Protestantism, therefore, is in its origin anti-institutional as regards the Religious Institution. This characteristic it still retains, being an element of its very genesis; the result is, it has never been able to unite itself into a Religious Institution, and probably never will. As it smote the medieval Religious Institution into parts, so it cleaves itself into manifold divisions. It has brought freedom, but not institutional freedom. Hence there is the call for the coming Church which shall be as free as the Protestant and as institutional as the medieval Church.

So far the monotheistic Movement of Christianity has proceeded, bringing itself down to the present time. It still retains as its central doctrine the triune God, and thus keeps alive and active the God-consciousness in man through the very process of the Divine Self in the human soul. Herewith we have attained the final stage of what we called the theological Order in the Religious Institution.

The special meaning of the three terms here employed — morphological, psychological, and theological — has been already indicated. Still

ions into one universal Religion as explicit. Already we found in the unireligious Process the one original principle of the religious movement of mankind unfolding into the multiplicity of Religions. But the omnireligious Process seeks to find the one Religion, not as implicit but as actual, which can embrace or unify all others in their essence. It pre-supposes the multiplicity of Religions, which it is to unite in their common Process. The unireligious Process was the germ or creative cell of all Religions, being the primal religious Triad; but the omnireligious Process is to show the one completed Religion; it is unireligious, also, not as implicit but as explicit, not as ideal but as real, being actualized in the universal Religious Institution.

It need hardly be said that no such Institution exists at present. Merely an aspiration it is which religious souls scattered over the world are hoping and helping to realize in some distant future. The thousand forms of religion are in a state of evolution with one another, and are travelling to bring forth what they all have in common. In this regard it must be confessed that the political is far ahead of the religious Institution. The Protestant Anglo-Saxon has evolved a State which the whole civilized world is seeking to adopt or to appropriate in one shape or other; but Anglo-Saxon Protestantism is the most dissevered, disjointed, atomic Religion that exists.

Such is the ultimate end of the Educative Institution, but, as we shall see, it has other very important ends, which, however, become at last means for that one supreme end, whose essence is Institutional Freedom.

So the Educative Institution is just that Institution whose supreme object and content is to re-create Institutions in every human soul and to give them a continuous new birth therein. The whole institutional world both secular and religious (which we have just considered) is to be re-born in each child and in each man, through Education and its special Institution, whose treatment lies before us.

The highest organized consciousness of the race, its civilization, expresses itself in these Institutions. Through them the child and the man live the life of humanity; indeed only through them can the human being share in the spiritual movement of his species.

Still we have all to be trained into this participation, and to be kept continually in training, through the Educative Institution. Thus the human being, however young, however old, must always be in the process of Education as his deepest need, as his spirit's strongest support; he cannot do without, indeed he cannot get outside of the Educative Institution in its complete periphery.

The Educative Institution in its primal origin



In the Special School the pupil has in a way to care for his own household, he forms new associations, and has a new outlook. Moreover he enters a new Institution and has to adjust himself to a different order from that at home.

Great is the multiplicity of these Special Schools, shooting up and ramifying society in all directions. The question rises: Can we put them into some kind of a system, so that they may be surveyed and be seen to be a part of the Educative Institution in its completeness, whereof we are now treating?

In the first place, there is a group of Special Schools which continue the work begun in the Public School, specializing it into details; then there is the group which may be called professional or vocational Schools; finally these may be united in one great School which thus becomes the University. A few words upon each of these groups.

I. The first group embraces a variety of Schools under the names of Academies, Institutes, and particularly Colleges. These Schools have in one way or other a connection with the branches which have been begun in the Public School. Yet they add or claim to add special elements of their own, in the way of method, thoroughness and new branches. More particularly, religion is the chief motive for founding the private School and the College. Every de-



*CHAPTER THIRD. — THE UNIVERSAL
SCHOOL.*

It is not easy to find a suitable term for the present chapter, which takes a wide sweep over a large domain embracing many different spiritual activities. We wish to keep before the reader that this is still an Institution, and an Educative Institution, amid all its divisions and diversities; it is a form of actualized Will whose purpose is to reproduce Free-Will in the soul of all, especially of the grown man pursuing his vocation.

In the heading above we call it the Universal School in order to suggest in the name its correlation with the other two Schools, Public and Special. Still its purport is wider than the ordinary School, and we shall often call it the Univer-

In the School of Life we may start with the instruction which comes from the Deed, that is, from our individual Self originating actions, which flow out from the Ego as a center and pass into the world of occurrences. Every person is such a center of concentric waves of influence moving outwards. But also they come back to him from other sources and determine him. Still the main fact is that his own Deed comes back to him in its consequences, having passed through the institutional world in some of its forms, which return to him his conduct as that of a free-acting individual. Thus every man is cited before a court, a World-tribunal, which metes out to him the counterpart of his Self in reward and penalty. Our World-School has not abolished punishment, not even corporeal punishment, in its administration. Through the pains and penalties flowing from the Deed the individual learns the Law, yea learns the Divine Order, in which he lives and moves and has his being. So much instruction he may acquire directly through his own action.

But, in order that man may get the experience of man, a record must be kept of the most significant deeds and events, which show forth the decree of the World-Spirit or the divinely creative Ego. This record is properly the work of the genius making his poem, picture, statue, or speaking his thought as one with that of the Supreme

Universal Institute he was chief instructor for the people in all countries and all ages. The same is true of Froebel when he started his little kindergarten for the little child at Blankenburg; he was really an original teacher, not in a German University, but in the far greater University of Civilization.

Thus we seek to catch some outline or suggestion of that School over all Schools with its supreme Schoolmaster, from whom proceeds the New Idea which is to be imparted to all mankind.

Further Reflections and Illustrations. We shall try to expand and to enforce the preceding thought even at the risk of some repetition. The Ego as Institution-maker is now making an Institution whose object is to reveal and thereby to reproduce Institutions in the mind of the recipient, showing them in their origin, conflicts and meaning. Such is our Universal Institute, training man to know himself as the ever-active reproducer and supporter of the institutional world, whose final stage we have here reached, since it turns back upon itself and looks at itself, in the very process of creation, of course through an Institution created for that purpose.

The present stage is the completion and fulfillment of both secularity and religiosity, as well as of the Educative Institution. In a sense it is

Ego; consequently it will divide itself according to the psychical process of the Ego into three grand divisions of Arts—the Presentative, the Representative, and the Noetic—which correspond to and are based on the three stages of mind previously designated, namely, Sense-perception, Representation, and Thought (*Nous*).


Such, then, is the general organization of this objective realm of the spirit's products; the Ego calls it forth and organizes it, hence it bears in itself the very impress of the movement of the Ego, the Psychosis.

But, having gotten the Art-world of works projected into externality, we may now turn away from the creator and the created, from the genius and his product, to those who are to take it up into their souls, and for whom the work has been done.

3. Here we come to the recipient Ego and its activity, to the spectator, hearer, reader; to the people in whose spirit this objective world of products is to plant its meaning and to bring home to their particular selves consciousness of their universal Selfhood. All the before-mentioned Arts—Presentative, Representative, Noetic—are the creations of the individual Ego (as genius), embodying in some form the universal Ego (as Spirit of the Age, or as World-Spirit, or also as the Divine Spirit), which is thus imparted to the recipient Ego, which Ego thereby partici-

universal creative Ego. "We see all things in God," said Malebranche, giving utterance to the divine side of a simple act of vision. But my Ego does not in sensation alone make the divinely creative element explicit; this is just the function of Art and of the artist; he is to transform the object of sensation that it suggest to the Ego of the hearer or beholder the divinely creative Ego in its process. He takes the external sensuous thing, say, a piece of marble, digging it out of its dark abode in the mountain, where the creative power of Nature put it; then he proceeds to make over that piece of marble in a new creation, whose supreme function is to reflect and to bring to the consciousness of the beholder just that original creative power of the world in some of its manifestations. When you merely see the block of stone, it has no explicit suggestion of its own generative principle; but in a temple or in a statue it is endowed with a new capacity; it speaks to the beholder, to the recipient Ego, of the Ego as creative, as world-maker, and calls the former to witness a divine epiphany in some visible outward shape. So the object is beautiful in the worthiest sense, manifesting a supreme spiritual harmony of man with the divine, and calling forth the highest act of the beholder in viewing the divinely creative act.

We may, therefore, say that it is the destiny of every object of Sense-perception to be made



them we are able to get the reflection of the Ego as universal. Sight can receive a totality in Space through its medium of light; Hearing can receive a totality in Time through its medium of sound. In Art the sensuous material must be filled with the spirit, the real must be infused with the ideal; both elements, the real and the ideal, must be transmitted to the senses which can take up both, through their media, light and sound, which again have something responsively ideal even in their physical properties. Such, then, are the two Art-senses, through which mainly the sense-world of Nature is to be transformed into the sense-world of Art, and thus become a phase or a division of the Universal Institute.

In the realm of the Fine Arts, here called Presentative, we shall observe a movement, a Psychosis, inasmuch as they show the Ego working itself out to completeness in the sphere of sensation. The transformation of the sense-world of Nature into the sense-world of Art is accomplished by the creative Ego of the artist for the recipient Ego of the people in order to reveal the universal, divinely creative Ego as the principle or spirit generating the institutional world. The three stages of this process of transformation we shall designate briefly in advance.

I. *Somatic Arts*, which are sometimes called Arts of Form, show the immediate transforma-

Faust as he rises up from his great sorrow, and beholds the Sun shining through the spray of the cataract and throwing perpetually shifting arches of many-colored radiance over the abyss. Thus the rainbow of nature not only suggests but is generated by the one central luminary, and its tints become of themselves a manifestation and a symbol of the Divine Light.

Thus color is by its very nature the most sympathetic, most responsive material of Painting, and is moreover the separation and particularization of the one white visible sheen of Sculpture, which has the single blank color, as it were, in contrast to the multiplicity of painted colors. Sculpture, if not exactly eyeless, is at least quite lookless, without the sparkle of the ocular hue in its glance, which always reveals the Self within. The God of Sculpture is the Divine Ego as purely substantial, reposing upon its own eternal Self, without the turn to the mortal, finite individual. The God of Sculpture is not directed toward the spectator, is not directly for the recipient Ego, but the recipient Ego is rather for it and is to become through contemplation of it the bearer of the institutional world, of which it is the immanent creative principle. When Sculpture begins to turn to the spectator, and to be pleasing and graceful for his sake, it has passed its culmination and is declining from its divine mission which is to reveal the Gods in their plastic

serenity ; there is an outer necessity hanging over them, which from the first is faintly suggested in their look. Implicit at the beginning, the feeling of Fate gradually becomes explicit in the statue, till in the Niobe group and in the Laocoon, it becomes the all-absorbing fact, and represents the human being or even the God as tragic — tragic through Fate. Thus the Greek world and its beautiful Gods sink down under the stroke of destiny, and with them Sculpture, as the Art of Hellas, passes away, having portrayed its own death blow. Sculpturesque serenity goes over into pain and stoical endurance, but Painting will show the spiritual restoration and the blessedness attained through the fiery ordeal, it will give the conquest of Fate and the movement into Freedom.

But Painting has its external limits in Space and Time, being compressed, as it were, to a spatial and temporal point, and held fast therein forever. Next, we are to take note of an Art which breaks these external chains, but in the same act comes upon new limits peculiar to itself.

3. In the *Kinetic Arts* we pass to the movement of the Body, which is taken to express what it can of the divine movement. And here it may be noted that the dance among many peoples has been a form of worship. Bodily motion, as well as song, picture, statue, has been employed to express religion.

determined by the spirit within as its completely external separated covering or abode, its inorganic Body. Architecture has both an outer and an inner determination, between which it fluctuates, especially in its historic evolution. It is the supported and the supporter both in one, the burden and the burden-bearer; it rises usually in layers like the strata of the Earth, yet is always ordered from within; it is the stratification not of Nature but of Spirit. Great Architecture reveals God as builder, as creator of the universe. The grand religious edifice is constructed by man as architect, yet he reveals in his structure the Divine Architect, the builder of the cosmos. The genius as artist will show in his Art the divinely creative Ego, who must here be suggested as the supreme artificer. The Maker of the world has his own separate peculiar Home in the world, distinct from the vast Body of Nature, an external counterpart of Himself, yet reflecting Himself.

Architecture also produces the Home of man and thus is sprung of the Family, the genetic Institution. The Home of the universal Family with its supreme creative principle finds expression in the religious edifice, and is the primal source of Great Architecture. Not the Religious Institution alone, but also the Secular Institution has expressed itself in great structures, such as Capitols, City-Halls, Court-Houses. Still fur-

and in its ultimate purpose. But the study of History belongs also to the other Schools, to the Public School and to the University, though these do not create History, as Civilization does.

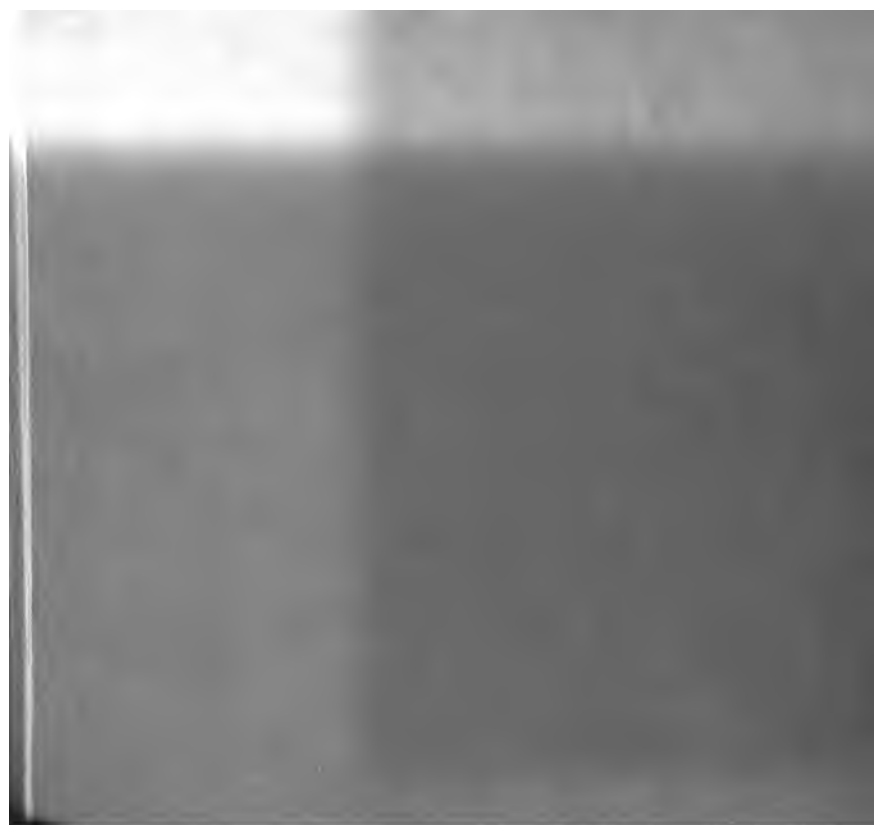
These statements concerning Historical Science must suffice for the present. We have observed that Thought is present as the divinely creative principle in human events, or in the deeds of individuals: next we are to see Thought in the third stage of the present process.

III. PHILOSOPHICAL SCIENCE. This, in general, grasps and formulates Thought as the creative principle of the Universe. Already in the sciences of Nature and History, we have seen Thought grasping and formulating itself as the creative principle of the object or special thing. But in Philosophy Thought must grasp and formulate Thought not only as the creative principle of the thing or of some single domain, but of all things, of the total Universe, which is itself a Thought.

Philosophy is not simply Thought, but the Thought of Thought, that is, Thought turning back upon itself, and grasping and formulating itself as the pure process of all special Sciences, each of which has its own special Thought. For instance, Natural Science may predicate the Thought of Nature to be Force, which is one of its terms. But Force, though a Thought, is finally to be translated into a term of Thought



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